

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## THE NEW MODERNISM or "Amalgamated Theology"

By Monroe Parker, Ph.D., D.D.  
1211 Sherman Street, Decatur, Alabama

*"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."*—Matt. 7:15-20.

Please notice that Jesus is talking about false prophets. He says that they "come to you in sheep's clothing," but that "inwardly they are ravening wolves." Such were the prophets of modernism in the latter part of the nineteenth century and in the first three decades of the twentieth century. They came in sheep's clothing of Christian profession denying the supernatural Revelation upon which Christian faith is based. They came with their social gospel rooted in the hypothesis of evolution attempting through "Christian education" to build a pacifistic Utopia where man was divine and where God was devoid of moral judgment and, therefore, unrighteous. They came professing to be humble seekers of scientific truth about God but rejecting with vaunted pride every scientific fact that verified or harmonized with the Revelation of God. They came, like Judas Iscariot, planting kisses on Jesus' brow but all the while making merchandise of Him. They called Him Master but spoke of His virgin birth as "piffle" and His atonement as "slaughterhouse religion."

### They Captured Many Institutions

These modernists crept in unawares and took over great institutions and churches and councils of churches and led the masses up a blind alley of apostasy into the pit of moral decadence, juvenile delinquency, divorce, crime, and war. That was the result of modernism, the humanitarian religion.

### Sheep's Clothing Threadbare

But the old modernism is dead. The sheep's clothing wore threadbare and the wolf was disclosed. When the great depression came and war clouds gathered and modernism passed into its "crisis," it could not stand. God made foolish the wisdom of this world and even

the chiefest exponents of modernism had to admit its failure. Dr. Harry Emerson Fosdick wrote this confession in 1937: "The modernistic movement adjusting itself to a man-centered culture has encouraged this mood, watered down the thought of the Divine, and, may we be forgiven for this, left souls standing, like the Ancient Athenians, before an altar to an Unknown God" (*Successful Christian Living*, p. 161).

### Synthetic Religion

The old modernism has utterly failed. It is dead. But there has arisen in its place a more subtle and sinister form of doctrine of which even most of the leaders of evangelical Christianity seem to be

unaware! In the summer of 1946 while engaged in special studies pursuant to the Doctor of Philosophy Degree I sat in class in a certain institution which has been known for a half century as one of the strongest citadels of modernism, and heard one of the well-known liberal preachers of America say,

"We modernists have led the people astray. We are responsible for the war through which we have just passed. Our hands are red with the lifeblood of nations. We

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### See Inside

Billy Graham Openly Repudiates Fundamentalism

"Jungle Doctor" story

4 Tremendous Sword Conferences

Grace Notes

Not Too Late!



"He died for sinners, and that's me exactly"

While holding gospel meetings in the town of Albuquerque, N.M., we were told one morning of a man who was reported to us as being under deep conviction of sin, the Lord having awakened him through the preaching on the street. Our informant told us that he was one who never went to a church or mission hall, as he would not have anything to do with religion or its advocates.

But, happening to be out upon the streets in the evenings, he had twice listened to the Word as there proclaimed, and was now in deep distress about his soul. No more cheering intelligence can be conveyed, to one whose heart is in the work of evangelization, than that God has been using the message to the awakening or the conversion of sinners; so, giving thanks for what we had heard, Mr. M.—and I went over to the house in which the convicted man was living.

We found him in deep distress. He was a consumptive who had come to Albuquerque from the Indian Territory in search of a climate where his disease would be more readily checked. But it was easy to see that his days on earth were fast drawing to a close. In broken accents he told us his story. He had been a most ungodly person. Gambling was his occupation, and all its attendant evils had held him in their snare.

His had been "the pace that kills," and now he was reaping the bitter fruits in his own body of a life spent in reckless dissipation in the service of the Devil. The reason why he had, although awake to his wretched physical condition, avoided all Christians who might have been able to help him, now came out. He realized that he was dying. He was in dread of death with the awful judgment which he knew must follow. But he had long since concluded that there was no hope for him. He was too far gone for the mercy of God to be extended to him. His sins were crying for vengeance. There was no solace to be expected in religious meetings, so he had kept away, as it only aggravated his mind to see others happy in the knowledge of the forgiveness of their sins while for him there was nought but the "blackness of darkness" forever.

Through the goodness of God he had been led to listen to the preaching on the corner; and for the first time he began to realize that there might be mercy even for him. But accompanying this faint hope had come a deeper sense of his own iniquity, so that he was tossed about between hope and despair. We read the Word of God and conversed with him, but he was quite gloomy, though he said,

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## The Soul's Anxious Question

by

late Evangelist J. Wilbur Chapman, D.D.

*"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."*—Acts 16:30, 31.

The Apostle Paul lived in a state of perpetual revival. He had only to come into Philippi, the principal city of Macedonia, and to sit by the river bank, and Lydia, the seller of purple, straightway believed and was baptized.

He had only to walk along the streets to the place of prayer, and there was so much of power about him that "a certain damsel possessed with a spirit of divination," followed him and cried saying, "These men are the servants of the most high God," and "Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace," tore off their clothes, beat them with many.

(Continued on page 5)



Dr. J. Wilbur Chapman

## Empty Vine Christians

*"Israel is an empty vine, he bringeth forth fruit unto himself . . ."*—Hosea 10:1.

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By the Editor

The book of Hosea is a heartbreaking book. It shows the broken heart of God and the furious wrath of God against Israel. Israel had gone into spiritual adultery, had served idols, had dealt in every kind of sin. God said, "They have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). And the last verse before the text above is "My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations" (Hosea 9:17). God was going to have the temple destroyed and the Israelites killed by the tens of thousands and the remnant carried into captivity because of their sins.

And what was basically wrong with Israel? Here is God's answer:

"Israel is an empty vine, he bringeth forth fruit unto himself . . ."

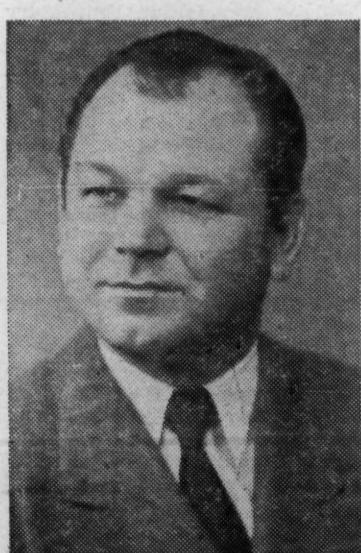
When a certain fig tree had no figs, Jesus cursed it and it withered away. And Jesus tells us in a parable of the fig tree which for

three years brought no fruit, and the vineyard owner commanded, "Cut it down; why cumbereth it the ground?" (Luke 13:7). The fig tree lived only for itself and brought forth no figs for others.

Years ago I saw in the wheat country of West Texas that in a wet year sometimes the wheat all "went to stalk" and made little wheat. In our yard in Wheaton, there are great elm trees, 2½ feet thick, and they so shade the ground that generally roses do not bloom. They grow big, high stalks and lots of leaves, but no flowers. They are like Israel which was "an empty vine, he bringeth forth fruit unto himself."

Oh, Many, Many Christians Are "Empty-Vine Christians," Thinking Only of Themselves

It is a sad thing that the average Christian is like Israel. He is "an (Continued on page 4)



Dr. Monroe Parker

# Third Article on New York Crusade Sponsored by Modernists Billy Graham Openly Repudiates Fundamentalism

By Evangelist John R. Rice

*"I Am Not a Fundamentalist" (Said Repeatedly)**"The N.A.E. Stands at the Crossroads—It Must Steer a Course Between the Extreme Fundamentalist That God Has Bypassed and too Much of a Position of Tolerance" (Buffalo, April 3, '57)**"The Old Terms, Fundamentalism and Liberalism, Are Now Passe" (CHRISTIANITY TODAY, April 1)**"The One Badge of Christian Discipleship Is Not Orthodoxy, But Love" (CHRISTIANITY TODAY, April 1)**"I Am Sure That Many of the Extreme Fundamentalists Today Would Never Support Mr. Moody" (Buffalo, April 3)*

The above are recent statements by Dr. Billy Graham. For some time Dr. Graham's friends and associates and spokesmen have been speaking critically of fundamentalists and at fundamentalism. That has been true of *Christianity Today*, of *Christian Life* magazine, of Dr. Paul S. Rees, Dr. Carl Henry, Dr. Bernard Ramm, Dr. Vernon Grounds, and others.

In *Christian Life* magazine for March, 1956, in the article, "Is Evangelical Theology Changing?" the first two paragraphs are as follows:

"During Billy Graham's 1955 Scotland crusade a B. B. C. interviewer asked him to define the fundamentalist label he'd been plastered with.

"Billy objected. I don't call myself a fundamentalist," he said. There was an aura of bigotry and narrowness associated with the term—which he certainly hoped was not true of himself."

Now Dr. Graham himself has come out boldly. He will now go under any sponsorship. He says the National Association of Evangelicals stands at the crossroads, and he infers that ruin awaits them if they do not turn from the old-fashioned, extreme, fundamentalist position.

He uses the cliché that modernists have been using for fifty years—that "the one badge of Christianity is not orthodoxy but love."

**I. Dr. Graham, Who "Avoids Controversy" and Is Careful Not to Offend Catholics, Jehovah's Witnesses, Christian Scientists, and Modern Infidels, Attacks Only Strict Bible Believers**

It has been part of Dr. Graham's plan through the long years to avoid controversy. He wanted other people to do his fighting for him. Again and again I have received from the Billy Graham headquarters and sometimes from him personally a plea to "correct some misunderstanding" or "misquotation." One time he called me personally long distance and talked

for about thirty minutes. Always the general impression was that he himself must never stain his hands in controversy, though he wanted some of the rest of us to do it, and to defend him in the press. So, when Dr. Graham endorsed the Revised Standard Version at Pittsburgh, I excused him and said that one of his workers had probably prepared the commendation and that he had not had a chance to read the RSV. When he said, "I am not a fundamentalist," in Glasgow, as he has said in other places, I defended him the best I could, though I said that he should not have said it. He told me privately that Dr. John Sutherland Bonnell did not go to Scotland on his invitation, did not go with him, and that he had never even introduced the man on the platform, or called on him to pray. So I defended Dr. Graham as he wished me to do.

Dr. Graham himself took particular pains. He never offended Catholics. He left the impression that any Catholics converted in his meetings, were to go back to their own churches. Christians in great distress in Texas wrote me that at the governor's inaugural, Dr. Billy Graham made no distinction between Catholics and Protestants and Jews, but said that all ought to go to their own churches. But Dr. Graham never, as far as I heard him or read his sermons, said a word about the ruin of depending on the Catholic church for salvation, depending on the masses said by the priests, on confession or on prayers to Mary.

Nor did Dr. Graham ever say a plain, sharp word about the false cults that are damning the millions today. Never a word to offend Jehovah's Witnesses; never a word that might offend Christian Scientists who deny the deity of Christ and His blood atonement. Never a word about Spiritists.

Dr. Graham never said a word to offend modernists. He would go gladly to Union Theological Seminary in New York and say nice words about men that they knew were modernists, but never a word

of criticism, never a solemn warning of their sin, or their doom if they did not personally turn to a virgin-born Saviour and trust in His substitutionary death on the cross. No, no, he must never offend a modernist! He was avoiding controversy!

But Dr. Graham seems not to be as sensitive about Bible believers as he is about Catholics, Jehovah's Witnesses, Christian Scientists, and modern infidels. The only ones that he does not mind offending are Bible believers. He accuses the fundamentalists of being "extremists." He said that they would not even have approved of D. L. Moody, which is such a mistake, I am impressed that he is not acquainted with the great mass of literature on D. L. Moody and on the facts which R. A. Torrey brought to light so well when Moody's modernist son later said that his father was a friend of modernism and would have been a modernist had he lived. I say, we can answer that at another time, but should Dr. Graham make such a statement when the facts could have been well found out? But I say he seemed not to mind offending Bible believers. He just avoided offending Catholics and modernists and cultists.

He did not primarily warn the National Association of Evangelicals that they must beware about yoking up with unbelievers. He did not warn them that they must beware about the false cults that are damning the millions, including Catholics and others. No, no. The ones he warned them about were Bible believers. They are at the crossroads and they must beware not to be taken in by these fundamentalists!

If somebody is not pleased that this editor must, in faithfulness to Jesus Christ and the Bible, bring up this matter and show how harmful and wrong it is, and how it must grieve the dear Saviour—if someone does not like this, be sure not to charge this editor with attacking Billy Graham. I am only defending those that Dr. Graham himself has attacked now openly as he has had his official helpers attack them in the past.

## II. Dr. Graham Is Part and Parcel of a Great Drift Away From Strict Bible Believing and Strict Defense of the Faith

Dr. Graham is one of the spokesmen, and perhaps the principal spark plug of a great drift away from strict Bible fundamentalism and strict defense of the faith.

There is such a drift. There have been many, many evidences of it. There have been many spokesmen for the movement in the last few years.

First, consider Dr. Bernard Ramm, author of the book, *The Christian View of Science and God*. In that book, he misrepresented Hodge, the great Presbyterian theologian, as if Hodge had said that the Bible was inaccurate in some parts. That was not true. He misrepresented some other great fundamentalists. Dr. Ramm cast doubts on the verbal inspiration of the Bible because he said that the Bible writers were limited not only by the Hebrew language, but limited by the Hebrew culture. That is, he was saying that the writers of Genesis and other Old Testament books could only

# 4 TREMENDOUS Sword CONFERENCES

More preachers have had their ministries transformed, more Christians have learned secrets of soul winning, the power of the Holy Spirit, and holy living, more great revivals have been generated from Sword of the Lord Conferences on Evangelism than any other single type of public meetings in America in the last fifteen years.

By all means take advantage of one or more of the following great conferences to stir revival and soul winning and to transform Christian lives and give a breath of Heaven.

**1** Tulsa, Oklahoma; June 9-14, Tulsa Baptist Temple, 1203 South Columbia. Speakers: Dr. Bob Jones, Sr., Dr. Bill Dowell of Springfield, Missouri; Editor John R. Rice, Rice Sisters' duets. Free rooms for preachers. Write the pastor, Rev. Clifford Clark at above address.

**2** Lake Louise, Toccoa, Georgia, June 30-July 5. Speakers: Dr. Robert G. Lee of Memphis, Tennessee; Dr. Fred Jarvis, missionary statesman of Tokyo, Japan; Rev. Jack Hyles of Miller Road Baptist

write scientific facts as they were acquainted with those facts from the known culture of the day. In that book, Dr. Ramm advocated a kind of theistic evolution, and said some very strong things against fundamentalists.

Dr. Billy Graham named this book as one of the books most influential in his life, and sent the list to me. It is a part of the movement, the widespread drift.

In the *Christian Life* magazine, for March, 1956, there was an article on "Is Evangelical Theology Changing?" The *Christian Life* article said that fundamentalism had degenerated "into a cat and dog fight." It said that the old fundamentalism had made an issue of "earnestly contending for the faith," but that the new evangelicalism would make an issue of being born again. Was Dr. Billy Graham's influence felt in this?

The article began with the quotation given in the first paragraph of this article.

Then *Christian Life* magazine gave a series of four articles: On "The Story of Creation," the four articles were titled: "The Origin of the Universe," "Life and How It Began," "The Development of Life," and "The Creation of

Church, Garland, Texas, which baptized over 700 converts last year; Dr. Bill Rice, evangelist; and Editor John R. Rice. Tremendous music in charge of Bill Harvey. Rooms and meals from \$3.50 per day in dormitory, to \$5.50 a day in air-conditioned rooms, private bath, two in a room. Send \$1 per person reservation to Lake Louise Conference Grounds, Toccoa, Georgia.

**3** Murfreesboro, Tennessee, Bill Rice Ranch. New conference ground. Cowboy background, wonderful food. Speakers: Dr. Lee Roberson, Dr. Bill Rice, Evangelist Walter E. Handford, Editor John R. Rice, etc. Expenses only \$12 per week. Send \$1 per person reservation to Evangelist Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

**4** Lake Louise Conference Grounds, Toccoa, Georgia—Labor Day Conference—August 28-September 2. Speakers: Dr. Lee Roberson, Dr. Bob Jones, Sr., Editor John R. Rice, and others. Make reservations early to Lake Louise Conference Grounds, Toccoa, Georgia.

Man." They were published in March and September, 1955, and January and May, 1956, issues of *Christian Life*.

In the first article was the statement that there "appears to be good evidence that the original creative act took place around five billion years ago."

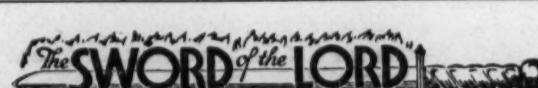
The article on "The Development of Life" says, "Some Christian scholars even set their seal of approval on evolution. They believe God made the first bit of protoplasm and directed the course of evolution from then on." The articles give rather favorable arguments for evolution.

In the fourth article is this statement, "This would indicate that the age of man could be in terms of 200,000 or 300,000 years, as anthropologists today conservatively estimate." That article was written by Mr. James Buswell, Jr., teacher at Wheaton College.

Throughout the series of articles are slighting remarks made about the ignorance of strict fundamentalists.

The articles left the impression that Dr. Billy Graham's position and his alignment was with the new group of young self-styled

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## Dr. Bob Jones SAYS:



It is my sincere opinion, after having had experience doing Christian work in many places for many years, that America and the world are facing at this time the most subtle, dangerous conditions ever faced. Years ago the line was definitely drawn between right and wrong, light and darkness, God and the Devil. Today the line has almost been rubbed out in many places and even in institutions that call themselves Christian. We want to tell our friends that Bob Jones University, which is closing on May 29 its thirtieth year, is not going to surrender to the devil. We are going to stay true, let it cost what it may. We are going to do what we started out to do. We are not going to try to run with both the modernists and the conservatives. We are going to have a "thus saith the Lord" for every official position Bob Jones University takes.

Now, if you are interested in an uncompromising Christian school that is determined not to surrender, not to compromise with the modernists, and not to sell out

to the world and still maintain executive efficiency and high scholastic standards, we want you to help Bob Jones University; and you can do it in three ways. First: You can pray for us. Pray every day. Pray earnestly. Second: You can help us by contacting the right kind of young people and turning them to Bob Jones University. We want the kind of young people who can be trained to be Christian leaders in business, in education, in home life, in the ministry, and on the mission field. Bob Jones University teaches that life is not divided into the secular and the sacred. Everything is sacred if it is done in the Name of and for the glory of Jesus Christ. Third: Please invest some of God's money in this work. Some of you have been doing a little better here lately, and we appreciate it. Let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.

(Advertising)

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## CHAPTER IV

### Surgical Sidelight

A screen had been arranged round little Mbali's bed. For several days his temperature chart had swung about dangerously and I feared a complication to the small boy's pneumonia.

I was busy with him in an essentially surgical way which involved local anaesthetic, uncomfortably long needles and big syringes. I had to sit down and wait while the local anaesthetic took effect.

From the other side of the screen came voices. I moved it so that Mbali and I could see without being seen. Daudi, armed with a rusty pair of wire cutters and an ugly, ancient pair of secateurs (pruning shears), was removing the plaster from a broken leg.

"Yoh!" gasped the patient. "H-e-e-e, go gently. You nearly cut me!"

Daudi snorted. "Nearly cut you! Let me hear you cry when I do cut you, Mfupi."

"H-e-e-e-e-e," yelled the African lad, "you did cut me."

Daudi pulled out the wire cutters. "Huh," said he. "There's no sign of blood."

Mfupi peered through the cut, which showed his skin black beneath it.

"Perhaps, then, it was only the hairs that you were dragging out."

"Yes," said Daudi, "perhaps that is what it was. Uncomfortable, but necessary."

With renewed vigor, he got on with the job.

"Yoh! H-e-e-e. Pole, pole. Gently, gently," gasped the patient.

Twice Daudi stopped to rub his wrist. "Yoh!" he said, "this is heavy work! Kah! Bwana knew his work when he told me to take this off. Yoh! I'm tired."

"Kumbe," said Mfupi, "and am I not tired? Have I not had that thing on my leg for six long weeks?"

"Yoh!" returned Daudi, "and did I ask you to fall down a hole and break your leg? Did I not have to come from a football match to help the Bwana fix you up? Did you not keep me awake one whole night with the noise you made when the ants got inside your plaster when you went outside against instructions?"

I looked at Mbali and smiled. Sick as he was, he, too, was amused by the dialogue. The ant incident had been particularly funny. Our patient was a sixteen-year-old son of a witch doctor, but apparently he had no enthusiasm regarding his father's abilities. He had been brought in to us, and his first fortnight in hospital had been full of incident. He refused to be washed. He refused to have the mud taken from his hair. He objected to everything to which he could take objection, and to a vast number of other things. To him an order was given to be disobeyed.

One morning during staff prayers he had crawled out of bed, and with the aid of a stick, had gone outside, where he sat comfortably in the sun. Coming out

of staff prayers we had been intrigued to see him doing a one-legged hornpipe, producing sundry and various sounds and some most regrettable words. It transpired that his comfortable seat had also been the resting place of a collection of red ants, known to the locals as *siafu*—creatures whose bites were very powerful. If you attempted to pull them off they left their head behind, still gripping.

This picture flitted through my mind as I listened. With a sigh, Daudi pulled the plaster apart, leaving a weak, thin leg in view. This called for my inspection. I ran my fingers down the bones. There was good union. I bent the knee to and fro carefully. My patient groaned.

"Don't you walk on this leg for three days," I ordered. "As surely as you do, there will be trouble. It may break again. Tell James to massage it with liniment and to move his knee up and down like this." I demonstrated. Daudi nodded his understanding, and I went back to my seat by Mbali's bed.

Now, Daudi took every opportunity of telling people about God in a practical way, and of seeing a parable in all sorts of everyday things. He started to lay down the law.

"You do what the Bwana tells you and there will be no trouble. Your leg will be strong again, and you will walk comfortably, without pain, and with a strong bone. Disobey"—he threw up his hands—"crack! the bone will break. E-e-e-e-e-e-e, agony! and perhaps you will limp all your life."

Mfupi shuddered. "Obey the Bwana and all is well." Mfupi nodded.

"It is just the same with God. He has made ten rules."

A new voice came into the conversation. "I know those. I do not believe them."

It was the voice of my cook boy, whose name was Chidogowe—literally, "little donkey."

"What are you doing here?" said Daudi.

"Am I not visiting Mfupi here; is he not my relation? But let me tell you about these rules; I do not believe they matter at all. They are just burdens, thought out by the Europeans to make things hard."

Daudi snorted. "Truly your name is 'little donkey'! And your thoughts are in keeping with your name. You break those ten rules—one of them, or all of them—and you pay for it."

"Kumbe!" said Chidogowe. "You talk like an old woman. Behold, for many months now I have been eating much of the Bwana's food. He does not know. I do not get into trouble, and does not one of these rules say: 'Thou shalt not steal'? It is just a story to frighten you, like the one your mother told you when you were young, that the hyenas would get you if you ran away while she was cooking."

The conversation was interrupted by a harsh cough from Mbali. I gave him some medicine, smoothed out his pillows, and grinned. He was hugely enjoying our eavesdropping.

"H-h-h-h-h-hm," said Daudi, "so you've been taking the Bwana's food, eh? He doesn't know,

## Noteworthy NEWS Notes

### Dallas Bible Institute Adds College Department

The Board of Directors of the Dallas Bible Institute, 3608 Swiss Avenue, Dallas 4, Texas, voted to inaugurate a Bible college in addition to the regular Bible institute program, beginning in the Fall semester, 1957. Students desiring training on a Bible college level, after having completed four years, will receive a B.A. degree in Bible Education. Students having received two years of accredited college training outside the Institute and completing the three-year Bible Institute course, will be candidates for the Bachelor of Theology degree.

### Scripture Press Receives Unusual Order

The government library in Moscow, Russia, has sent an order to Scripture Press of Wheaton, Illinois, for one of its publications entitled, "How to Succeed With the Home Department."

"It is our understanding," states W. C. Frykman, head of Public Relations, "that the government library in Moscow is the largest in the world containing something over twelve million volumes. Apparently, this request stems from a desire to add another volume on the American way of life to their huge collection."

of course? And Timothy the cook doesn't know?"

"No," laughed Chidogowe. "Behold, I am very cunning."

Daudi shook his head. "Don't worry. You can't break the Commandments—any of the them—without paying for it greatly. Doesn't God's Word say: 'You sow the wind, and you reap the whirlwind'?"

"Yoh," said the cook boy, "I don't believe that."

The lad with the leg was listening interestedly. "H-e-e-e-e-e, I disobeyed the Bwana and was half-eaten by ants. Behold, I will obey the words of the Bwana now, and I think the Bwana's God is worth following. Behold, do not I see a change in the life of Kefa? He says it is because he loves God, and therefore obeys Him."

"Kumbe!" said Chidogowe, "he's a fool!"

A week later, Chidogowe was lying on the examination table in my office.

"E-e-e-e-e," he said. "E-e-e-e-e-e,



the pain, Bwana. The pain in my stomach! O-o-o-o-o-o, it is like being pounded with thick sticks."

He drew his knees up and made the characteristic sound of an African in pain, "O-o-o-o-o-o, kuku-kuku."

Speaking in English, I turned to Daudi. "He says the pain started in the middle and under his ribs, but it has moved down here." I pressed gently on the right-hand side.

Chidogowe gasped and said, "Bwana, don't. Don't, it hurts; it hurts."

"It's his appendix. The first case I've seen out here in Tanganyika, and behold, he has been eating European food. For months I have noticed bits gone here and there. Yesterday there were two sausages gone, and last week, did he not eat a tin of sardines, and the joke of it was, Daudi, the tin had a hole in it and the sardines were very bad."

Speaking in Chigogo, Daudi turned to the scared lad on the table and said, "You said, Chido-

(Continued on page 8)

## Not Too Late!

Pastors May Still Have Either of These Books as Gifts for Agreeing to Have "SWORD Sunday" in Their Church Soon

By the Editor



The above two valuable books are offered. A pastor may take his choice and have either one of them free, simply by agreeing to have "SWORD Sunday" in his church right away. Did you miss having "SWORD Sunday" May 19? Then select a Sunday morning or Sunday evening service soon or take time in a good revival service, in which you will present the ease of THE SWORD OF THE LORD with a 3-5 minute talk, when you will give out sample copies of THE SWORD OF THE LORD to all who will take them, when you will have some responsible person take the subscriptions and send them in to THE SWORD OF THE LORD.

As soon as we get your agreement, we will mail you a mimeographed list of facts about THE SWORD OF THE LORD which you may wish to use in your talk, will mail the number of sample copies which you promise to give out, will mail subscription envelopes, the number you say you want, and will mail you absolutely free either *How to Pray*, by R. A. Torrey, approximately 128 pages, or, *The Soul-Winner's Fire*, by Editor John R. Rice. It has eight chapters on soul-winning passion and power and has blessed many thousands.

### This Is the Plan

The plan is this: You offer THE SWORD OF THE LORD subscriptions at the rock-bottom price of \$1.50 per year. *How to Pray* or *The Soul-Winner's Fire* is sent you simply because of the promotion of THE SWORD OF THE LORD which will do us good and make friends. But then if you send 10 or more

### "Sword Sunday" Agreement

Evangelist John R. Rice, Editor THE SWORD OF THE LORD  
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

Yes, by God's help, we will have "SWORD Sunday" in our church on \_\_\_\_\_, (date) God willing, I will have a three-to five-minute talk on THE SWORD OF THE LORD, will give out sample copies to everyone present who will take them, will offer subscription envelopes to those who want them, and will appoint a reputable person to take the subscriptions there and then after the services, and send them in to THE SWORD OF THE LORD.

Please send me the following helps for "SWORD Sunday":

1. Send me free the following book (check one):
  - The Soul-Winner's Fire*, by John R. Rice
  - How to Pray*, by R. A. Torrey

I understand that I get this book free because of my loyal co-operation and the promotion and publicity I will give THE SWORD in my church.

2. Please send me a mimeographed sheet that I may use in talking about THE SWORD OF THE LORD.

3. Please send me \_\_\_\_\_ sample copies which I promise to give out honestly and carefully in an effort to get subscriptions.

4. Please send me \_\_\_\_\_ subscription envelopes with the price of \$1.50 per year as a special offer.

I understand that I shall offer these subscriptions at \$1.50 per year, and I will get one of the free premiums offered for each ten subscriptions or more which I send in at this special bargain price.

Signed \_\_\_\_\_

Position in the church? \_\_\_\_\_

Address \_\_\_\_\_

# Grace Notes

By Grace Rice MacMullen

**So You Want to Write Music!**

You have kept me busy, you wonderful people who read *Grace Notes*, answering your letters. So many of you wrote and asked for the free chorus book, and I was delighted to send it. Many then took the opportunity to ask questions, and I have done my best to answer them all properly. It has taken a lot of looking, and checking, and some I had to give up on, but it was good to hear from you and to know what your problems are. Some of you wanted to know where to find a certain song, or where to buy a particular record, or where to get music for a special instrument or group of instruments.

One problem that came up in a recent letter is one I think you'll all be interested in—and it is one many people share. Here is part of the letter:

"I felt led to enclose this song which the Lord gave to my heart recently. I have written twelve songs in the past four months, and started others. Can you tell me what I should do with these songs? Should I leave them in my notebook on the shelf? What does one do with a song once it is written? Because God gave them to me I would like to share them for whatever blessing they might contain. How can I determine whether they are just my thoughts on paper or if perhaps God has given me a talent to use for Him? How does one go about getting someone to judge them to see if they are worthy of being called a song? Please advise me and help me."

"I have a soprano voice and I sing special numbers in church, but I don't know how to read music or write the notes. So with a background like that I sound pretty hopeless. But I am persuaded that all things are possible through the help of Christ and if He should wish to use me I am ready to serve, however lacking I may be in knowledge of music theory. I shall thank you for any advice you can offer."

Isn't that a good letter? I'm sure she is a lovely person, just from reading her letter, and I like her determination to use any talent she has for the Lord.

The words to a song she enclosed had a sweet message, and I think would do good if people heard them. They did have some faults, as poetry, and of course without any music there was no way for me to tell how they would sound as songs. I'm sure if I heard her sing them, I'd enjoy them.

How would you answer a letter like that? I certainly wanted to encourage her to keep on working, and if possible to become a first-class writer of Christian songs. To write such songs is a wonderful ministry and a very satisfying one. I think we would all agree that Fanny Crosby probably has done more good through her songs than many, many preachers have, and we are still

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singing her songs. But people cannot sing songs unless they are published, and they cannot be published unless they are written down!

Here is part of the letter I wrote this friend:

"I think it is possible that you do have a real God-given talent for writing songs, and the poem you have sent and the titles of others you gave sound as if some of them might be worked up into a good song.

"I would not say it is hopeless, by any means, but I do feel that if you really have talent given from the Lord, it is worth a little time and trouble to train it. (I should not say a *little* time and trouble; it might require much time and labor, but it still would be worth it.) I suggest that you take a course in Music Notation, and learn how to write music down. It should not be too hard for you, if you are naturally gifted this way, and I believe you are. Anything worth doing for the Lord is worth doing right, isn't it?

"There are many people who have God-given talent—tremendous talent—and never do anything with it. Others, with only mediocre gifts, by diligence and patient work accomplish great things. You've heard the definition of genius—it's 10% inspiration and 90% perspiration. (These days they're more likely to call 99% perspiration!) To produce things which are worthwhile really takes effort and work, and there is no short cut to it, even for the gifted. The best way I can encourage you, I believe, would be to urge you to get the training necessary to write your songs down. You may find it at a local college, through a correspondence school, or you might get a musical friend to teach you. But I do not know any way to skip this first step."

I have not heard from that friend again, and she may be busily following that advice. I hope so, for I feel she really has a contribution to make.

She may feel like another friend did, however. I know a young lady who writes quite acceptable poetry, on the writing-class level. She has a gift for words, for poetic thought, and there is a natural lilt to her lines that some people have to work hard to get. She gave me a number of her poems once to read, asking me to suggest whether someone might want to publish them or not.

I read them and enjoyed the experience, for she really had a clever way of saying things. There were some pretty obvious suggestions to make, and I made them—some lines didn't quite rhyme, when a little more work would have produced just exactly the right one to finish off her thought. Some lines didn't "scan," that is, they had too many "feet" to fit into the rhyme scheme of the rest of the poem.

When I gave the poems back, I said, "I've marked some places you will want to change—small things but important ones. I only marked a few, however; I'm sure you can make improvement in the rest of them yourself, when you think about it."

She said, "Oh, I don't want to do all that. I just write poetry to get the thought down. I don't think it makes any difference about whether they "scan" or not. My teacher said the same thing when she read them . . . but she didn't realize I was writing poetry just to express myself."

Those poems, I imagine, are still in the same spiral-bound notebook, on the same bookshelf. They

## Empty Vine Christians

(Continued from page 1)

empty vine that bringeth forth fruit unto himself," only, I know preachers who are that way, many, many of them. These preachers are interested in their own congregations. They are not interested in teaming up with other Bible-believing preachers to have a city-wide campaign. They are not interested in getting many, many souls saved elsewhere. They have a queer feeling toward evangelists who have a burden to carry the Gospel everywhere and have revivals and win souls all over the nation. These preachers are satisfied if their own churches stay prosperous, if the crowds and the offerings hold up, and if the denominational leaders are pleased and satisfied. Such "empty-vine" preachers bear fruit to themselves.

Oh, one would think that they are such fine preachers until you find out that it is all selfish. They go to some particular school, not that they can be made into the best soul winners, but where they can get more prestige, more denominational recommendations! They have the preachers to come and help them, not the preachers who win the most souls, but the preachers who will build up the program. They teach their people to give, but with the very strict instructions that their giving must be to their own denominational program where it will make prestige for the pastor, so the denomina-

national leaders will then recommend them for new pastorates if they get kicked out or if they need promotions.

Do such preachers boldly go into the pulpit and promote THE SWORD OF THE LORD? Do they personally pay for subscriptions and urge their people to pay for subscriptions for others? Of course that would help Christians. Of course that would result in many, many souls saved. (We had way over 300 letters from people telling us that they found Christ through Sword literature the first three months of this year!). Of course it would make better preachers out of ministerial students. It would make better soul winners out of the Sunday School teachers. But no, these "empty-vine" preachers are not primarily interested in that; they "bear fruit unto themselves." They may use material from the Sword for their sermons but they do not get others to subscribe! And what will they do when they face Jesus Christ?

There are many, many Christians who subscribe for THE SWORD OF THE LORD because they like it and enjoy it and are blessed by it. But they have no burden to spread the blessings and send THE SWORD OF THE LORD to others. These are "empty-vine" Christians. They "bear fruit to themselves."

These Christians at their own prayer meetings before a handful of others, staid, mature Christians, will stand and give testimony for Christ. But down on the street corner, or among their business associates, among the cursing, drinking, scornful crowd, they say not a word for Jesus Christ.

They give their money, that is some of it—enough to keep their standing with their preacher or their bishop or the political boss of their denomination—but they do not give their money just to please Jesus Christ and put it in the places where it would do the most good for Him. So they do not send subscriptions for others. They are "empty vines." They "bear fruit to themselves."

I was once a gospel song leader, and led the singing for revival campaigns. I was very popular. I always had more invitations than I could fill. It was not because I was a great singer. It was because that regularly and usually I won at least half of all the converts in a revival campaign. In a two weeks' campaign, I would often win 30 or 40 or 50 people to Christ, usually as many as or more than the evangelist, the pastor, and the whole church membership. That was because I worked at it.

Again and again I found that in some of the most blessed revival campaigns I have had as an evangelist, two or three or four people did the major part of the revival work. I preached once in the great Highland Park Baptist Church in Chattanooga, which wins so many souls, in the annual Bible conference, and I spoke on soul winning. A 12-year-old boy took the matter deeply to heart, so the next service he brought a boy friend, 11 years old, and before the service he

brought him to me and said, "Brother Rice, I brought my friend tonight. He wants to be saved." So he and I won his friend to Christ before the sermon ever started.

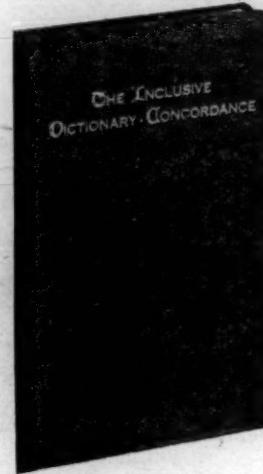
The next night he was back again with another boy, and brought him down to the front and introduced him to me before I went to the platform and said, "Brother Rice, this is my friend, . . . I want him to be saved tonight. Will you talk to him?" Of course that lad was saved. The third night there was another boy. I am saying that this boy got the idea that hundreds and hundreds of other church members in the congregation did not get. He was not an "empty vine." He was not simply "bearing fruit to himself." He got the idea that God holds Christians accountable for winning others, and bringing the Gospel to others.

### What Will We Do About Wicked, Adulterous, Lost America?

On every hand the worldliness, the profanity, the adultery, the crime, the lewdness in this country are enough to shock any intelligent person. We have, of course, more church members than ever before, but it does not seem to effect the lives of most of these people. There is more "churchianity" than there is Christianity. There is modernism and worldliness everywhere in the churches. America is going the same way that brought war and captivity to Israel under the wrath of God. Oh, unless God puts it on somebody's heart to care, to weep, to labor, to invest, to sacrifice, how

(Continued on page 5)

## FREE! FREE!



Read the article, "Empty Vine Christians," page 1.

may even still have my faint pencil markings on them. My friend has "expressed herself," through writing them, and yet in the large sense of self-expression she hasn't done anything. It is possible she could write poems that hundreds would read, even thousands. Some told of her love for the Lord Jesus, and they might lead others to want to know Him. But in their imperfect form, in that notebook, they will never help anyone; they will never bring beauty into more than three or four lives. They will never do what they could do, and what they ought to do, because she won't work at it and learn how to do correctly what it may be the Lord has given her a special talent to do.

How does this apply to me? It does, believe me! How does it apply to you? It may be that you, too, write poetry that doesn't scan. Or you may play the piano by ear and be too—shall I say it?—lazy to learn to play so that you can really do something. You may have songs going around in your head that you can't write down.

This doesn't just apply to writing poetry or music; it applies to many other things. Perhaps you have a nice voice but won't take voice lessons to improve it. Perhaps you only want to sing solos and won't sing in the choir. Perhaps you have talents that aren't musical—or poetic. Perhaps you ought to write, but haven't applied the effort necessary to do it. None of the worthwhile things are easy.

Talents aren't given to us, most of us common folk, full-blown. We are given an ability to learn, an ability to use what we learn. It's up to us to work and perfect it so that God can speak through us.

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## Empty Vine Christians

(Continued from page 4)

will America be spared from the wrath of God?

In Ezekiel 9 we are given a picture of why God carried Israel into captivity and brought such terrible suffering and punishment on the nation. And God told there how he sent His slaughter crew to begin at the house of God and the old men and kill out the inhabitants of Jerusalem. But first of all He sent a recording angel with an inkhorn at his side with instructions to put a mark on the forehead of every man that sighed and cried over the abominations in Jerusalem! Oh, if God will help us to raise up in America some people with weeping hearts, people who sigh and groan in the night and wet their pillows with tears for America!

But empty prayers are not enough. God wants us to do what we can. If the readers of THE SWORD OF THE LORD will send in tens of thousands of subscriptions in the next few weeks, we can do more to stop the worldliness and modernism and the onrush of America toward God's wrath, than anything else could do that I know about. In Jesus' name pray, and I beg you to do something about it!

### The Best Way to Do It

Now during this "Others" subscription campaign we are allowing all to send subscriptions, either new or renewal, at the rock-bottom price of \$1.50 per year, provided two or more subscriptions are sent at one time. You may send 11 subscriptions for only \$15.00 (in the United States). Please add 50c per subscription for Canadian or foreign subscriptions. Or for 10 subscriptions you may get free a beautiful gift book of your choice among four. I beg you to send at least 2 subscriptions at once, the very minimum. And those who can ought to send 10 or more subscriptions.

Now here is the best way to do it.

First, of course, we want you to pay for the subscriptions. Pay for as many as you can. Then second, send them to people you know need the subscriptions. Send THE SWORD to the ministers of your denomination!

Well, God will show you to whom to send the subscriptions. But in Jesus' name do it!

### Do It Now!

And beloved readers, I ask you today as earnestly as I know how, do it now! This is the 19th day of lying flat on my back in my room, after a serious fall and skull fracture, and I have been impressed again and again that the time is so short. Man's life is like the grass that withers and is blown away. Opportunity all passes away. To delay doing right is to do wrong. Those who delay will usually not do right. Those who finally do something right will have sinned all the time they postponed what God told them to do.

Why wait until you are argued into doing right? Why should not a reader of THE SWORD OF THE LORD be just as anxious to send THE SWORD to others as I am to send it to others? Why should God's people have to be cajoled and warned and threatened and plead with to get them to do right? All you "empty-vine" Christians, all you that "bear fruit unto yourselves" alone, why don't you confess your sin, and take your part of the burden to get out the Gospel, and to stir people to revival, and to oppose modernism and worldliness? I beg you in Jesus' name, what you ought to do, do now.

If God's people take to heart this editorial, then tens of thousands of you will set out to send in subscriptions, and many, many of you will send them today, the day you read this, or as soon as you get your list ready and the money to send along.

What I ask, I ask because it is right. I ask it in Jesus' name. I ask it without any hope of human reward. I get no salary from THE SWORD, no expense account. I get no commission on subscriptions. I get no pay for articles I write for THE SWORD. I will have my pay in Heaven. In Jesus' name, cannot you send subscriptions with the same loving heart and the same hope of heavenly reward, and the same burning desire to

please Jesus Christ, as I do? And so if you will, do it, and send some subscriptions this day.

I am going to watch the mail that comes immediately after this editorial comes out and how I praise God if He stirs your heart to do right and send subscriptions to as many others as you can.

Now hurry and God bless you.

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Although the \$1.50 rate is rock bottom, less than 3c for each big weekly issue of THE SWORD, yet we have an added incentive if you will send 10 or more subscriptions at once at this rock-bottom rate (\$1.50 in the U. S., \$2.50 for Canadian and foreign subscriptions). You may have your choice of the following premiums absolutely free.

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## The Soul's Anxious Question

(Continued from page 1)

stripes and cast them into an inner prison, fastening their feet in the stocks.

But this did not in any way affect these servants of God. It was doubtless true in their case, as one of the modern poets has expressed it, that "stone walls do not

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a prison make, nor iron bars a cage," for at midnight, in the midst of all the darkness, they "sang praises unto God: and the prisoners heard them." What a strange sound it must have been in the old jail, where ordinarily only curses had been heard!

But suddenly there came a great earthquake; the foundations of the prison began to shake and the doors were thrown open and "every one's bands were loosed." In the midst of all this confusion, the jailor sprang into their presence, and was ready to kill himself, thinking the prisoners had escaped, when Paul exclaimed, "Do thyself no harm for we are all here."

### "Conviction" the First Step

There is just in this connection a clear distinction drawn between men of influence and men of power. Ordinarily we say, what the church needs today is men of influence, meaning by this men of position. And so it does; but from this illustration I think we may argue, the greater demand is for men of power. Paul and Silas had not influence enough to keep themselves out of jail, but they had a power sufficient to pray down the prison walls and throw wide open its door. There is also in the whole incident given to us a true and striking picture of what it means for one to be saved.

If I were an artist, I should like to draw upon a blackboard a great letter "C," then fill out from that one letter four words. These four words would present to us a picture not only of this Philippi jailor but also of the one who really and truly comes to Christ. The first word would be "conviction." This we surely find in the jailor, for we are told "he . . . came trembling." It is not possible for any one to be saved without first of all experiencing real conviction; however, it ought to be suggested that in different individuals it may manifest itself in different ways.

First. Sometimes it is evidenced in great need. One would display his ignorance if he were to assert that Nicodemus, for example, was the chief of sinners; for he was a ruler of his people, an honored member of the Sanhedrin, a most circumspect man in every way; but in his heart there was a great sense of his need, which his position had never satisfied; and this compelled him, I imagine, to seek out the Great Teacher.

Second. Not infrequently it may assume the form of a sense of complete unworthiness, such as the poor publican had when he said, "God be merciful to me a sinner;" but the article there in the Greek was a definite one, and what he really said was this: "God be merciful to me the sinner," as if he were the only one in the world. This is a most hopeful condition.

Third. As a rule, it is the consciousness that we have sinned and are, therefore, under condemnation that disturbs us; and in the unregenerate state, it is the fearfulness that the penalty of the broken law may fall upon us; yet

(Continued on page 6)

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## The Soul's Anxious Question

(Continued from page 5)

I am quite clear in my own mind that there may be a deeper conviction of one's sins after one's regeneration than before.

Stanley tells us that he found men in Africa who never knew that they were black until they looked upon a white man. So many a man can never know what sin is until he sees it in the presence of Jesus Christ. But whatever the form of conviction, it must surely be experienced before the light will dawn. Come to Him just as you are, for He can satisfy your longings by filling you with Himself and He is able to blot out all your transgressions and forgive all your sins.

### "Contribution" the Next Essential

The second word starting with the letter "C" would be "contrition." This the Philippian jailor had, for he "fell down before [them]." It is certainly true that one cannot come to God unless, first of all, he be possessed of the broken and contrite heart. Why should this not be true? We have sinned against God and there must be contrition for it if we are to be forgiven. God may be ever so willing to forgive, still He does not do it without contrition.

In the state prison of Iowa there is a young man held as a convict, against whom the charge of arson stands, and also the attempt to kill. Very recently, the party whose building was fired circulated a petition asking that the young man be pardoned; the man whose life was attempted followed his example, and succeeded in securing the name of the judge by whom he was sentenced, the attorney who prosecuted him, and the entire jury which found him guilty. This petition was carried to the Governor. In the face of it, strong as it was, he said, "No, the man cannot be pardoned; for," said he, "his crime was not committed against the individual, but against the commonwealth of Iowa, and he must serve his sentence." And it ought to be remembered by the sinner that these words of David in Psalm 51 are true, "Against thee, thee only, have I sinned." So there must be contrition or there cannot be salvation; and yet what a marvelous thing it is that, if one be ever so great a sinner, the moment this spirit is manifest God blots out all his transgressions.

It is stated that, in St. Petersburg, Russia, a father's heart was well-nigh broken because of the prodigality of his son who was addicted to the habit of gambling, and with that came the accompanying vices. At last the old father conceived the idea that what the boy needed was better surroundings, and so he set out to secure them. What a mistake this is and how many have made it! That is not what you need. This father of whom I speak secured his son's appointment in the army, but he went from bad to worse until he had reached the end of it all. Completely discouraged, he was casting up his accounts and, when the overwhelming sum was known, in great desperation he wrote at the bottom of the column these words, "Who is to pay all this?"

The Emperor of Russia, going through the barracks to inspect the soldiers, passed this young man, who, with his head in his arms, had fallen asleep. The emperor, glancing at the figures before him on the table, read the question, and then bending over wrote one word, "Nicholas." And the story goes that that one man was free. I do not know whether this story is true, but I do know that if you enumerate all of your sins from the earliest recollection to the present moment, and beneath the sum of them all write this question, "Who is to pay all this?" there will be one name written in answer to it,

Sweetest name on mortal tongue,  
Sweetest note in seraph song,  
Sweetest carol ever sung,  
Jesus, blessed Jesus.

### Then Follows "Conversion"

The third word starting from the letter "C" would be "conver-

sion," and this we find in the Philippian jailor, for we are told "he washed their stripes." This was surely a great change in the man. At first he exultingly fastened their feet in the stocks, and now I can imagine him tearfully stooping down with cooling touch to ease their pain. There must be conversion if we are ever to be saved.

I am speaking of the new birth, that is, God's part of it; but I am emphasizing the thing man must do if he is ever to see the light. In one way it is "Right about face!" or it is following the example of the blind men who "put themselves in the way of Jesus"; or it is the obedience of the lepers who, as they went, were cleansed. Indeed, to sum it all up, it is for the unsaved man to have "the willing mind" (Isa. 1:19).

God never saved any man until, first of all, he was willing to be saved; so whether one kneels at the altar, or bows in prayer in his own home, or stands in the crowded audience, or signs the inquirer's card, the end of all these things must be the submission of the will to God; and then He does His own work, and we are born again, or from above.

### Confessing Christ Before Men

The fourth and last word to be completed from the letter "C" is "confession," and this is clearly found in the experience of the jailor; for we are told "he was baptized." What a mistake it is for a man to believe in his heart and fail to confess with his lips! Such a position is never satisfactory, and never brings real joy. It is not being obedient, to say the least. If your physician should write a prescription for you in your sickness, and you should have it filled in a peculiar way, putting in two parts and leaving out two parts, he would have the right to find fault with you. It is true with the Great Physician in our sin sickness; He has written the prescription for us. It is composed of two parts (Rom. 10:9, 10):

First. Believe in your heart that Jesus is the Christ, the Son of God, and acknowledge Him as Lord.

Second. Confess with your lips that you have appropriated Him, not as a Saviour, but as your Saviour, for if one desires to be fully assured he must commit himself. It is not walking with the army that constitutes one a soldier; it is not the wearing of the garment of a soldier that makes him such, for this may be hired or stolen; but it is the definite enlistment. One who would be a soldier of Jesus Christ should definitely and clearly confess Him. This is his enlistment.

### The Query of the Unsaved

"What, therefore, must I do to be saved?" This seems to be the unsaved man's first query. Philosophy has never yet answered this question. Infidelity has tried it, and made it a mockery. God's answer is clear and simple. The Bible says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). It is very easy to receive a gift; the first step in salvation is not to give something, but rather to receive; then, receiving eternal life, you may give yourself unto Him for service.

Man would naturally say, if you would be a son of God, try to walk as a son and you will eventually become such. But God makes it very clear that there can be no real life until there is a step taken, first of all, by faith; then He reveals Himself. The things of God are spiritually discerned, and God is a revelation, not an explanation. To make it very clear, the best answer is the one given to the Philippian jailor:

*"Believe on the Lord Jesus Christ, and thou shalt be saved."*

There is something very significant in the way the names of Jesus Christ are used. For example, when He is called Lord, it is to emphasize His kingly office, or His reigning power; and what can the meaning be but this, when we are told to believe on Him as

(Continued on page 7)

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## The Soul's Anxious Question

(Continued from page 6)

Lord? We must reach the place where we are willing to let Him rule and reign in our life. Can you submit to this? He will never make a failure of it. Give Him absolute control; never take a step without His guidance—this is the secret of grace and joy.

Jesus is the earthly name, and we are told that "thou shalt call his name JESUS: for he shall save his people from their sins." It must be necessary, then, for one to get a conception of Him as He hangs upon the cross; and certainly we know He was there for just one purpose, namely, "that he might die in our stead."

Major Whittle tells the story of a company of bushwhackers, arrested in Missouri during the days of the Civil War. They were sentenced to be shot, when a young boy touched the commanding officer on the arm and said, "Won't you allow me to take the place of the man standing yonder? He has a family, and he will be greatly missed; no one will miss me. May I take his place?" When the officer had given his consent, the young boy stepped forward, drew the man out of line and stepped in his place. When the command was given to fire, the boy fell dead; his grave is still to be found in the little Missouri town, and on the little stone that marks it are cut these words, "Sacred to the memory of Willie Lear; he took my place." The commanding officer's name was John McNeill, and the story was vouched for recently by one of the officer's personal friends in Evansville, Indiana.

This is true of Jesus Christ; He died that we might live, but we must accept Him. There is no life except in Him, and the idea of substitution is found in all the Bible. He is also called Christ, but this is His resurrection name, and as Christ He stands this moment at the right hand of God, making intercession for us. Can you accept Him there?

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"She sat in this chair, and when she went away we fastened this scarlet cord about it, and I said, 'We will give it to John, and he can keep it in his family,' for was it not wonderful that Her Majesty, the Queen, had used it?"

But I have a greater cause for rejoicing; Jesus Christ, the King of kings has counted it a joy to take up His abode in my heart. He has cast around me the scarlet cord which marks me as His own. It is a great thing for me to say that He is mine, but it is greater far for me to declare that I am His, and with the Philippian jailor, therefore, I rejoice with exceeding great joy.

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## Jungle Doctor Attacks Witchcraft

(Continued from page 3)

gowe, that there was no danger if you broke God's law. Now, behold, you are paying for your lack of wisdom. There is great trouble inside you, and unless that trouble is removed you will die."

"Behold, help me, Bwana. Yoh! I am sorry I stole your food, I repeat."

"I will forgive you, old chap! But do not forget the more important thing, to ask God to forgive you."

I left James, who had great understanding, to prepare the patient for operation, and to help him at this vital moment of his life, when he had realized that sinning doesn't pay.

Mbili still lay propped up in bed. Daudi gave me his chart. I studied it carefully and made my decision. I had feared this complication for days. There was nothing for it now but to operate.

"Daudi, have Mbili put on a stretcher, well propped up, and brought to the theater. I'd far rather operate on Chidogowe than on this little chap. Chidogowe is in danger, but Mbili is much, much worse; his life hangs on a thread. Those relations who gave him that poisoned gruel caused all this recurrence of his pneumonia."

Chidogowe was ready. In the theater we did the operation which is so common in the homeland, but which was the first of its kind that I had performed in our C. M. S. Hospital in Tanganyika. Daudi handed me a pair of scissors.

"Bwana, was it because he ate European food that he got into this trouble?"

"I think it must be, Dauda, because in his tribe, where they eat only porridge, porridge, and more porridge, people don't seem to get this trouble; and yet, he's my cook boy."

"Give me those forceps quickly—"

"And a piece of catgut—"

"No—thin stuff—"

"Right—what was I saying? Oh, yes, he was my cook boy and ne got hold of European food, and in no time he developed this trouble so common in Europeans."

"Now, there you are. That's his appendix. Look at it."

"Yoh," said Daudi, "it's as big and thick as my middle finger and looks as though it would break if you looked at it."

"I hope it doesn't."

Very gently I removed the offending organ, carefully making sure that there was no bleeding, and then sewed him up.

"Yoh!" said Daudi. "It is amazing to see how careful God made us. Each layer of muscles running a different way. What would you like to sew up the skin, Bwana?"

"Horsehair," I said.

The last stitch was put in, and he went back to the ward.

Mbili's operation, mercifully, was over in a very few minutes. There was a sense of urgency that drove me along. As my gloved fingers moved I prayed, the sort of prayer that never gets to the words' stage but the sort God well knows and answers.

Even using the old secateurs (duly sterilized, of course) instead of the proper surgical instrument, we were able smoothly to remove an inch or so of rib and drain the

abscess that had formed in his chest. In went the drainage tube, and it was apparent that the ladie was responding well even at that early stage.

Day by day he improved, and as I visited him I noticed a change in Chidogowe, my appendix case, in the next bed. He was more thoughtful, and I could see a difference in the way that he listened to what James had to say. It came to a head when, one morning, armed with tray, scissors, forceps, swabs, and a bowl of methylated spirits, I proceeded to remove his stitches. The lad with the broken leg was up with a crutch. He leaned on this and seemed bent on encouraging the proceedings.

"Yoh!" he said. "This hurts. The pain is tremendous, Chido. The Bwana pulls hard, and it is like a young fire."

Chidogowe shivered. "Yes," I retorted. "It is like having ants crawling up your plaster when you don't do what you're told."

Chidogowe laughed, and as he laughed I snipped out the first stitches.

"Bwana," said the cook boy, "when are you going to start?"

"I've finished the first," I replied. "H-e-e-e-e-e," said he. "That's treatment," and then, "Bwana, I stole from you; I lied to you, but behold, you were kind to me and saved my life, and had no hard words for me. Why was it?"

"Because, Chidogowe, I try to live as my Master lived, and, believe me, it's not always easy."

The next day was Sunday and I had just set about carving the dinner when Daudi appeared at the door.

"Bwana, a man has arrived. Behold, his head is cut open with an axe. His companion was cutting a limb from a thorn tree when the axe blade slipped, and, hongo! his head was cut right down to the bone."

"Oh," I said, "it would happen that way just when I was going to have dinner, and it's a special dinner, too. The first bit of beef we have had for three months, and this silly fellow goes and gets his head cut."

Daudi chuckled. "What do you want done, Bwana? Describe it to me."

"First, Daudi, we will have to open the operating theater and do this as a major operation—anesthetic and all."

Daudi chuckled again. I, however, was not amused.

"We will have to boil up all the usual instruments. The special curved scissors will be used to cut the edges of the wound after we have shaved his head. All loose ends and edges must be trimmed; then the wound must be cleaned with acriflavine"—Daudi nodded—"and then we will sew it up."

"With horsehair, Bwana?"

"Yes, with horsehair. Then we will cover the wound with gauze and bandage his head. But, why must he come just now? I suppose he's put bark and chewed leaves on it and then discussed what to do with his relatives for an hour or two, and finally comes to hospital just when I am least ready to help him. I am tired. I am hungry. Anyhow, it's Sunday."

Daudi chuckled.

"I don't see anything to laugh at, Daudi." I boled over. "You're just standing there wasting time. You ought to know by now how to set up the theater for this sort of thing."

"Bwana," said Daudi with a twinkle in his eye, "just tell me once again the steps of the operation, that I may have them clearly in my mind."

I groaned, and wondered if Job would have lost his temper under such circumstances.

"Oh, all right. Shave the head; clean the wound; remove rough edges; swab it with antiseptic; sew it up; put on a pad and a bandage—now go to it."

There was a big smile on Daudi's face.

"Bwana," said he, "that's what I did."

"What!?"

"I have fixed up his head, Bwana, in the way that you have told me. I haven't forgotten a thing. Behold, he is here."

He made mysterious signs, and a

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By the Editor

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man with his head swathed in bandages came into view.

"Mbukwa, Bwana," said he respectfully.

"Mbukwa," I replied.

"Behold," said Daudi, "there he is, Bwana."

"But," I said, "you should not have given an anaesthetic. You know that only I can do that."

Very solemnly Daudi looked at me.

"Do you consider that a man who stands dreaming while others cut down trees deserves an anaesthetic, Bwana?"

(Reprinted by permission of the author from the book, JUNGLE DOCTOR ATTACKS WITCHCRAFT, published in the U.S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley St., Wheaton, Illinois.)

## The New Modernism

(Continued from page 1)

left supernatural revelation for a materialistic and humanistic philosophy and this gave the people a false sense of security. We need to retrace our footsteps back toward the old orthodox position of our fathers.

"But," said this professor whose fame as a pulpiteer is widely acclaimed in liberal and neo-orthodox circles and whose personality fairly scintillates with brilliance, "shall we go back to that position? No!" he shouted, "No! We need to retrace our footsteps in that direction until we can form a synthesis with the fundamentalists. What we need is a *new modernism*!"

My friends, they now have a "new modernism." The same old wolf now has new sheep's clothing.

### Modernism Lacked Authority

Certain modernistic, ecclesiastical leaders began to realize that the "salt" had "lost his savour" and was about to be cast out and trampled under the feet of men. They had taught that the Bible was inspired like the works of Shakespeare, or Shelly, or Longfellow. This took away divine authority and that left them powerless to lead the people. There was no voice of authority. Thus it was necessary for them to return to the Bible and put on a new suit of sheep's clothing. Let us look at the new modernism, liberalism, and see whether the term "neo-orthodoxy" is a misnomer, "for many deceivers are entered into the world." Let us determine

whether the prophets of liberalism are sheep or wolves.

### The Doctrine of the Word

The leaders of the new modernism, neo-orthodoxy, acknowledge that the Bible is a supernatural revelation but they do not believe in the full, verbal inspiration of it. They reason that since the Bible was given through human authors it cannot be absolutely perfect and inerrant, but only relatively so. Of course, a parity of reasoning would lead to the conclusion that since Jesus came by a human mother He could not be absolutely perfect and inerrant, but only relatively so.

### Allegories

A world renowned neo-orthodox leader says, "The Bible contains much history, some of it faintly embedded in age-old myths, folk tales, battle songs, campfire recitals, and the like." The new modernism also takes the liberty of interpreting the Scriptures according to preconceived ideas instead of in its own light. This robs it of its authority.

### Testimony of Apostles

Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Peter wrote, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). Again he wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19-21).

John wrote, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

### Testimony of Jesus

The Lord Jesus quoted from every part of the Old Testament and in such a manner as to show absolute credence in the verbal inspiration of the Old Testament, and in the historical accuracy of its narratives. He told the Sadducees that they erred, not knowing the Scriptures nor the power of God. When tempted by the Devil, Jesus quoted the written Word of God and put the Devil to flight with it. When the Pharisees objected to His disciples' taking corn from the field on the Sabbath day, Jesus appealed to the Scriptures saying, "Have ye not read . . . ?"

### The Words of Jesus

I shall never forget an experience I had one day with a little man who came up to me and said, "Good morning, Dr. Parker. I desire you well this morning."

I said, "Thank you. I hope you are well."

He said, "I desire you well. Did you notice that I used the word 'desire'?"

I said, "Yes, I noticed that."

He said, "Then you are well."

I said, "No, I have a little headache this morning."

"Don't you believe the words of Jesus?" asked the man. "Jesus said that whatever you desire you will have."

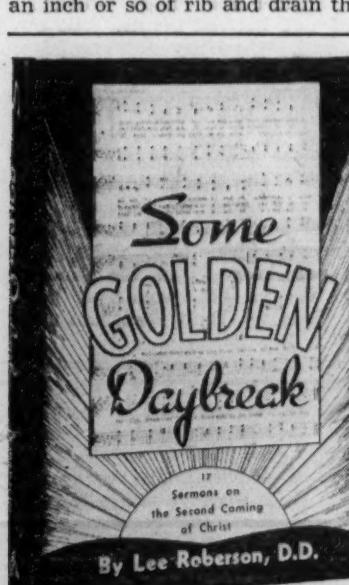
"Well," I said, "I do not remember that He said exactly that, but, you know you must interpret Scripture in the light of Scripture."

He said, "I do not believe the Scripture as you do. You believe in an authoritative Bible, and I believe in an authoritative Saviour."

"But," I said, "you quoted the words of Jesus."

He said, "I believe in the words of Jesus, but I cannot believe

(Continued on page 9).



FREE! Read the article, "Empty Vine Christians," beginning on page 1.

The following evening he came to the hall, and it was easy to see that some great change had taken place. After the preaching he spoke to Mr. M—and brokenly told what had that day transpired. His voice was so weakened by the inroads of disease that he could only speak in short whispers. He said, "This afternoon—I lay on the bed—I took the tracts and tried to read.—My aunt came in—I asked her to read them to me.—Every time she came to a verse from the Bible—I said, 'Look it up.'—She said, 'Tain't necessary.'—I said 'It is.—I can't afford to make any mistake—I must be sure.' She got a Bible and looked them up—they were all just the same.—At last I saw it—I said, 'That's it—Christ died for sinners—that's me exactly.—He shed His blood for sinners—He saves all who trust Him—I can trust Him'

—THE END—

## The New Modernism

(Continued from page 8).

in the miraculous narratives of the Old Testament. For instance, I don't believe in the story of Noah and the ark."

I replied, "Jesus said, 'But as the days of Noe were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away'" (Matt. 24:37-39).

The man said, "I cannot believe that Lot's wife turned to a pillar of salt."

I said, "Jesus said, 'Remember Lot's wife.'"

He said, "I cannot believe that a whale swallowed Jonah."

I answered, "Jesus said, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth'" (Matt. 12:40). You do not believe in Jesus Christ if you do not believe in the infallibility of the Bible."

### Amalgam of Falsehood and Truth

The new modernism, neo-orthodoxy, is an amalgam of truth and error. It is a mixture of the orthodox and the heterodox. It is illogical because these two philosophies are incompatible. You may put oil and water together and shake them until they appear to be a compound, but the stuff is not homogeneous; it is not a compound but an emulsion.

### The New Modernism Illogical

The old modernism started with an erroneous supposition that the Bible was a natural book and that Jesus Christ was merely human, and from that point on proceeded in a logical fashion. Orthodoxy begins with the true concept that the Bible is a supernatural book and that Jesus is both God and man and proceeds in a logical fashion. But the new modernism is an illogical combination of naturalism and supernaturalism, of reason and revelation.

### Jesus Is Played Down

The new modernism plays down the Person and Work of the Lord Jesus Christ by de-emphasizing His virgin birth and substituting "another gospel" for the biblical doctrine of the atonement. Many of the neo-orthodox leaders declare that they personally believe in the virgin birth, but that it is not necessary to do so in order to be a Christian. They speak of this precious essential of the Christian faith as a "mundane tradition" added by the church "to its gospels."

Dr. Chester E. Tulga, in a very excellent little book entitled *The Case Against Modernism*, page 41, says, "The salvation doctrine of modern liberalism is the psychological reintegration of personality, by reorganizing the personality around an uplifting concept, and not salvation through the blood of Christ." Under the present vogue of professed orthodoxy, however, it is not the current fashion to quibble about the doctrine of Christ and salvation. It does not matter to the teachers of the new modernism whether this reorganization of personality is achieved through faith in a virgin-born Christ who died a vicarious death and actually and literally arose bodily from the grave; or in a Christ whose mission was so divine that He was actually the Son of God who died a martyr to His cause, the Messiah who arose in the hearts of His disciples.

Consequently, at a time when men's hearts are failing them for fear and they are face to face with the reality that there is no earthly panacea for the world's ills, "false prophets . . . in sheep's clothing" are "healing slightly" their wounds. At a time when the unadulterated Gospel ought to be preached as never before, it is being watered down at the poisoned fount of an amalgamated theology. At a time when men are beginning for the Bread of Life these

"false prophets" are giving them stones. There is an unprecedented interest in religion in our day and with it the opportunity to win the masses to the Lord Jesus Christ, but instead they are being won to the church. Of course, orthodox scriptural churches are ordained of God and I believe in putting every "born-again" person I can into a good church. Oh, how we need to strengthen and build the church! May God send a mighty revival of genuine loyalty to true churches and the things for which the New Testament churches stand. But, my friends, our churches are being filled with unregenerate sinners! If we could get half of the church members in this country saved we would see the horrible flood-tide of evil which is sweeping America stemmed. "By their fruits ye shall know them!" Beware of neo-orthodoxy!

### Theologians Sincerely Wrong

If the twentieth century Barthian, neo-orthodox theologians who are responsible for the so-called "Twentieth Century Reformation" are sincere, they are sincerely wrong. This is entirely possible. I was on the wrong road one day. My wife had seen a sign directing us another way, but I was relying on my sense of direction. My wife told me that I was taking the wrong road. I thought that surely she had misread the sign, and told her that she was mistaken. Now you know I was sincere because I did not want her to say, "I told you so." I was sincerely wrong, but I was wrong because I chose to rely on my own faculties rather than a plain revelation of the right way.

### May Be Sincere

I do not impune the sincerity or the motives of Barth, Brunner, Niebuhr or others who, having seen the failure in modernism and the vindication of Paul's teaching regarding the nature of man, have brought forth this neo-orthodox theology. I do warn that they have given us an amalgam of the mercury of truth with an alloy of uninspired, heathen philosophy.

### Builders of Ecclesiastical Babylon

There are ecclesiastical leaders, however, whose motives I question. There are those who, still secretly holding to the old modernism, see in the neo-orthodoxy the opportunity of leading both the liberals and conservatives into a supercolossal world church. These builders of ecclesiastical Babylon are the wolves in sheep's clothing. They are willing to cover their modernism in the wool of orthodox profession to gain leadership, prestige and power.

### Evangelicals Deceived

This professed friendship for the Bible and the true Gospel of Jesus Christ has brought millions of born-again believers to look with favor on these "wolves in sheep's clothing" and has caused some to develop a contempt for the "fighting fundamentalists." It is all too true that some so-called "fighting fundamentalists" have shown a bitter, unchristian spirit and have not only fought for the faith, but have fought against individuals who did not yield personal allegiance to them. By and large, however, the fundamentalists have been kind, brotherly, faithful Christians who have earnestly contended "for the faith which was once delivered unto the saints."

### Day of Compromise

It seems that we have reached a day of compromise on every hand. Even earnest, evangelical Christians censure the servants of God who cry out against false prophets. But these servants of God are in a glorious tradition.

### Old Testament Prophets Denounced False Religious Leaders

Isaiah cried out against the priest and prophet who "err in vision" and "stumble in judgment" (Isa. 28:7). Jeremiah said, "For both prophet and priest are pro-

fane; yea, in my house have I found their wickedness, saith the Lord" (Jer. 23:11). Ezekiel wrote, "Thus said the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts" (Ezek. 13:3,4). Micah said, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us?" (Mic. 3:10,11).

### Jesus and the Apostles Denounced False Religious Leaders

Jesus Christ, the Lord of Glory, said, "Beware of false prophets." The Apostle Peter, speaking of the scoffers who sneer at the promise of the coming of Christ and wrest the Scripture unto their own destruction, said, "Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17).

Paul, the missionary, evangelist, apostle, and builder of churches, the bondslave of Jesus Christ, said, "But after their own lusts shall they heap to themselves teachers having itching

ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:3-7).

John, the beloved, who wrote his Gospel that we "might believe that Jesus is the Christ, the Son of God" (John 20:31), wrote in his second epistle, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10).

### If the Blind Lead . . .

Thousands of young theological students are gullibly following these "false prophets . . . in sheep's clothing" who "within are ravening wolves." Impressed by the high-sounding theological terminology, the vast store of encyclopedic knowledge, and the pious talk of false teachers, thousands of them are going out themselves in "sheep's clothing" to preach the new modernism. "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Tragedy of tragedies! The new modernism is as false as the old! It is essentially the same though covered in a new robe and a thousand times more subtle.

### Need Today for Exposing False Teaching

There was never a day when evangelicals needed more to emphasize the verbal inspiration of the Bible and the deity of the Lord Jesus Christ than today. They need also to understand the issues and the design of these new modernists.

Many of our true evangelical leaders must surely be uninformed as to the ultimate aim of some of the ecclesiastical leaders. It is Nicolaitanism—the conquering of the laity. No one who believes in a congregational form of church government and in the right of the individual to interpret the Word of God for himself under the illumination of the Holy Spirit can follow these false teachers. Let us look under the "sheep's clothing" and there we see the pointed ears, the leering eyes, the dilated nostrils, the dripping tongues, and the bared fangs of "ravaging wolves!"

*"Precious promise God hath given to the weary passerby;  
All the way from earth to Heaven I will guide thee with mine eye."*

In these days when the world is in such turmoil and millions of voices are clamoring to be heard, may God help us to speak out with the Word of divine authority, the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine" (II Tim. 3:16). Therefore, "Preach the word" (II Tim. 4:2). It is profitable for "reproof," therefore, "Reprove!" (II Tim. 4:2). It is profitable "for instruction in righteousness" (II Tim. 3:16); therefore, "exhort with all long-suffering and doctrine" (II Tim. 4:2).

This blessed Book is the daily bread which God has provided for His hungry children. Feast upon it, my fainting friend. It is the water of life springing from the fountain of divine inspiration. Quaff it, O thirsty soul! It is the staff which God has given to the weary pilgrim. Lean upon it. It is the Sword of truth from Heaven's arsenal. Brandish it, Christian soldier! You are in the "conflict of the ages," but look out for camouflage!

*Faith of our fathers! living still  
In spite of dungeon, fire, and sword:  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!  
Faith of our fathers! holy faith!  
We will be true to thee till death!*

—THE END—

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## Billy Repudiates Fundamentalism

(Continued from page 2)

intellectuals who now had a new kind of evangelicalism.

The *Christian Life* articles insisted particularly that there ought to be more co-operation between modernists and fundamentalists.

Wheaton College has been involved in this drift to a "new evangelicalism" which sneers at the old-time, all-out fundamentalism.

Dr. Russell Mixter of the college is the science editor of *Christian Life* magazine. Dr. Edman is on the editorial staff as question answerer each month.

Dr. Frank Neuberg of the graduate faculty at Wheaton is understood to have endorsed the Revised Standard Version of the Bible and is now under fire by those who question his position on inspiration of the Bible.

Dr. Merrill C. Tenney, head of the Wheaton graduate school, wrote a book on *The Genius of the Gospels* which while affirming plenary inspiration has been seriously questioned as over-emphasizing the human elements in the gospels, telling how each man selected certain incidents, what the man's purpose was in each synoptic gospel, and the human sources from which he got his material. We do not mean to infer and we do not believe that Dr. Tenney or the other men mentioned are modernists. But we only mean that this is a part of the "new evangelicalism" which seeks to make our theology acceptable to liberals and modernists, particularly to neo-orthodox liberals and to bridge the unbridgeable gap between belief and unbelief.

At Wheaton College it has long been the custom to poke fun at Dr. Harry Rimmer, at Dr. George McCready Price, at this editor, and others who have made special efforts to save the faith of students by an old-time defense of the faith and exposures of modernism and unbelief.

Some years ago Dr. Harold Ockenga, president of the National Association of Evangelicals, accepted the presidency of Fuller Theological Seminary. In a presidential address he said, "We are not come-outers." He insisted that the aim at the seminary would be, not to prepare people to come out of a denomination and work independently or in smaller groups, but to prepare them to work in the major denominations and not to fight modernism. It seems strange

that a seminary founded by beloved Dr. Charles E. Fuller who has always been an out-and-out fundamentalist, a "come-outer" in his clear stand, should make bold boast that it was not to train "come-outers".

Dr. Donald Barnhouse of Philadelphia, editor of *Eternity* magazine, Presbyterian pastor, is another weather vane which shows how the winds of compromise are blowing.

Dr. Barnhouse was for years a very strong fundamentalist in his position, openly attacking modernism. But a few years back he recanted somewhat toward his denomination, apologized publicly to his Presbyterian brethren, and ceased his attack on modernism in his own denomination.

Not only did Dr. Barnhouse fit into the modernistic Presbyterian denominational program, but he ardently joined in support of the National Council of Churches. He was so active in his participation that the National Council of Churches made him one of its TV speakers so that he got free time on the television program representing the National Council of Churches.

Dr. Barnhouse's attitude was also made clear in his very active sponsoring of clergymen from the Communist countries, particularly Hromadka of Czechoslovakia. He went to great detail to convince people that these clergymen promoting Communism were fine Christians, just as Bishop Oxnam did.

Again *Eternity* magazine published articles boosting Seventh-Day Adventists as true Christians who ought to be received as such.

Dr. Barnhouse waved aside their attitude of no eternal Hell, their taking as divine revelation and authority the writings of Mrs. White, their doctrine that Christ had a sinful nature, and the teaching that Satan himself was the sin bearer. He also laughed off their teaching that every Christian who keeps Sunday takes the mark of the Beast.

On the matter of yoking up with unbelievers, I heard Dr. Barnhouse say in Japan last summer that the classic passage in II Corinthians 6:14-18, "Be ye not unequally yoked together with unbelievers . . ." etc., had no reference to union with modernism in a denomination.

Dr. Barnhouse published an

article by Dr. Vernon Grounds approving "the liberal jibe that 'Fundamentalists have too much fun, to much damn and too little mental.'"

Dr. Barnhouse also strongly defended the Revised Standard Version translated largely by unconverted men, enemies of Christ and the Bible. Dr. Barnhouse is not a modernist. I only say he fellowships with modernists.

A part of this tendency to make friends with modernism and to play ball with unbelievers is illustrated by the Wheaton College policy of encouraging some of its few ministerial students to go on to Princeton Seminary, a center of modernism and neo-orthodoxy, for training in the ministry. The idea is that if one gets into the Presbyterian Church and supports a Presbyterian modernistic denominational program as a minister, he needs training in a seminary which satisfies these modernists.

A small straw in the wind is indicated by an incident in the Youth for Christ program. It was agreed years ago that Youth for Christ leaders would urge converts to join sound Bible churches and would urge the Christian young people to attend Bible-believing, gospel-preaching churches. Recently, under some one's influence, Youth for Christ leaders were instructed simply to say on Saturday night, "Everybody go to church tomorrow," without making any distinction between Bible-believing churches and modernistic churches.

A beloved Christian leader took this up recently with the Youth for Christ officials, and it was promised that the policy not to discriminate against modernistic churches and give them the same emphasis as sound churches would be changed again.

Dr. Paul Rees, whose article in *Christian Life* magazine for April defending Dr. Billy Graham, is himself an example of the tendency to make friends with modernists, to play down fundamentalists, and to sneer at them.

Dr. Rees was influential in closing the doors of his own large church in Minneapolis to the Annual Fundamentalist Bible Conference founded by Dr. W. E. Riley and carried on by Dr. Riley's spiritual successors in the area.

Dr. Rees is a noble, good man, but has been active in this tendency. For example, he preached at

Bob Jones University, the annual lectures on revival, a few years ago. Then he prepared the manuscript for publication and offered it to Sword of the Lord Publishers.

Because of so frequent favorable references to modernism and quotations from modernists in the manuscript, I was not able to approve it for publication, and we turned it down. I do not mean that Dr. Rees is a modernist. I think he is a devoted, earnest Christian. But I say he has a tendency to play down fundamentalists, and to make friends with men of prestige who are not orthodox believers, and that is a part of this whole drift which is headed up in Dr. Graham, as we see it.

### III. Dr. Graham Himself Has Drifted With the Crowd Away From Strict Fundamentalism

A recent press release concerning Dr. Billy Graham's address to a group of Episcopal clergymen in the New York City area said that Dr. Graham said, "I am not as much of a literalist as I formerly was," although he still expressed belief in the Bible. I am not saying that Dr. Graham does not believe the Bible. I am saying that his viewpoint is a changing viewpoint. He does not take the Bible as literally as he once did, he himself being witness.

This fact is played up quite strongly in the authorized biography by Stanley High, *Billy Graham: The Personal Story of the Man, His Message, and His Mission*.

Stanley High says on page 39, "He is not, however, a word-by-word literalist. In fact, some extreme fundamentalists are not at all happy at the evidence they see of his departure from what, by their rigid prescriptions, is the orthodox treatment of the Scriptures." And again he says, "Unlike the extreme fundamentalists, some of whom seem more concerned for their views about the Bible and who make it a book of controversy and division, to Billy Graham it is an instrument, an indispensable instrument of faith."

Note that Dr. Stanley High plainly says that Billy Graham differs from extreme fundamentalists.

ists, that he is not a literalist about the Bible. Evidently he got this idea from Dr. Graham himself.

On page 56, Stanley High says, "So far as his Scriptural literalism is concerned, that light—as is indicated in a later chapter—has undergone some modifying."

On page 63 Stanley High says, "There has been, too, a considerable change which extreme fundamentalists may regard as dangerous deviationism in the specifics of Billy Graham's literalism." And Stanley High, himself a modernist trained in Boston University School of Theology, says that Graham believes in Hell but does not now believe in literal fire in Hell as he earlier did. And High gave the credit for this change to Wheaton College.

Since the book by Stanley High is an official biography, approved by Dr. Billy Graham and, no doubt, checked by him, we may properly say that it represents Dr. Graham's viewpoint. He is not the literalist about the Bible that he once was. He does not preach against sin as he once did, and about judgment. He preaches more on love, etc., High says.

This change in attitude by Dr. Graham extends also to the matter of association with modernists and sponsorship by modernists.

Dr. Graham once told me, with evident distress, "A thing happened in the Atlanta meeting that I am determined will never happen again!" I found that he meant that the committee, before he arrived in Atlanta, had put some modernists in places of responsibility and he, with distress, promised that that could never happen again.

I remember well my week with Dr. Graham in Glasgow, Scotland, during the All-Scotland Crusade, in 1955. One night after the service, we spent some time together in his room in the North British Hotel, and we discussed the same matter in his private room at Kelvin Hall, once, before the meeting. Dr. Graham told me plainly that he had solemnly promised God that he would never have anybody take a place of authority or responsibility in his campaigns who was not sound on the great fundamentals of the faith. I approved

(Continued on page 11)

## Puzzle Number 20

### Clews Across

1. Misery
3. Newt
5. Aaron's —— blossomed.
6. Hezekiah's mother (II Kings 18:2)
10. Pasture or grassland 1—
11. Alcoholics Anonymous (abbr.)
13. Birthplace of Abram
14. Mountain — Esau's possession (Gen. 36:8)
16. Son of Jacob (Gen. 30:12, 13)
18. Absalom rode one when he met his death.
19. Sister-in-law of Ruth
20. Same as Pau—a place in Edom (I Chron. 1:50)
21. Aged
22. The eighth month (Hebrew). Time of grapes (I Kings 6:38)
25. With Aaron, he held up Moses' hands in the battle with Amalek (Exod. 17:12)
26. Female antelope or hare
27. Precious stone in the second row of the breastplate (Exod. 28:18)
28. Opus (abbr.)
29. Two books of the Bible contain this number of chapters.
30. Priests' village outside Jerusalem (I Sam. 22:11)
31. Deliver
32. A follower of Paul who later forsook him
33. Capital of Italy (L.) —— a
34. Same as April (Neh. 2:1)
35. Son of Zophah of the house of Asher (I Chron. 7:36)
36. Son of Aram, who was Shem's son (Gen. 10:23)
37. Church (abbr.)
38. Place of concealment
39. Form of "amid"
40. Poetic form of "Jehovah" (Ps. 68:4)
41. Fasten
42. Sea that the Israelites passed through
43. Right (abbr.)
44. Kings (abbr.)
45. Conjunction

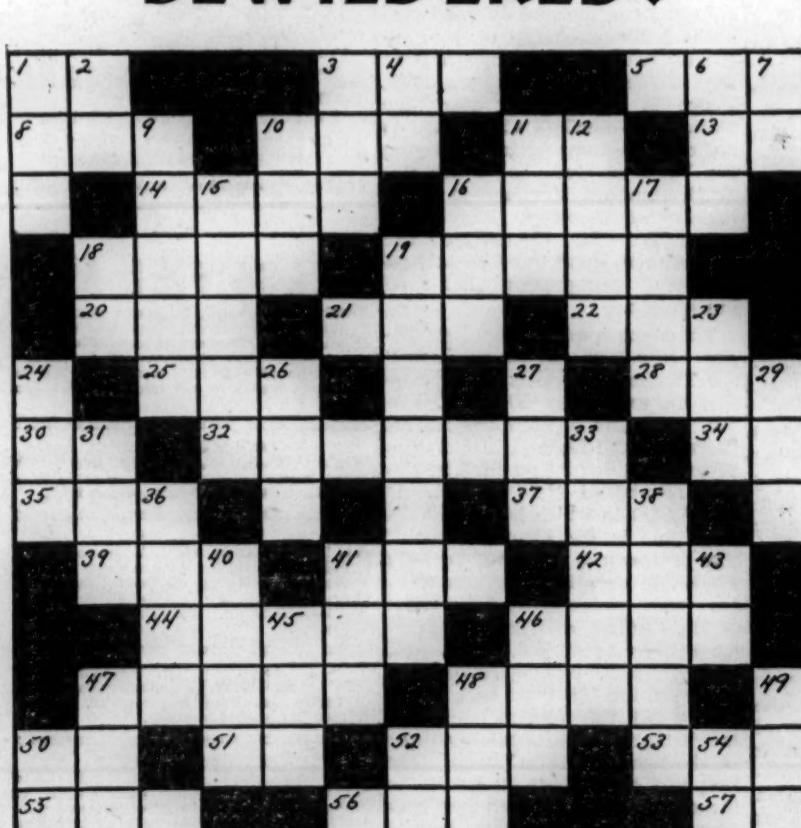
46. Deliver
47. Church (abbr.)
48. Place of concealment
49. Form of "amid"
50. Poetic form of "Jehovah" (Ps. 68:4)
51. Fasten
52. Sea that the Israelites passed through
53. Right (abbr.)
54. Kings (abbr.)
55. Conjunction

### Answer to Puzzle Number 18

### XVIII

|   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|
| P | A | T | H | S | L | E | A | D | E | T | H |
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| T | S | P | E | C | K |   | A | L | E | R | T |
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1. Pale, sickly —— n
2. Oboe (abbr.)
3. —— A contraction of "ever"
4. Field artillery (abbr.)
5. Pronoun
6. 10-12 pints H ——
7. Road (abbr.)
8. Clews Down
9. Son of Asher (I Chron. 7:30)
10. Deception



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## Billy Repudiates Fundamentalism

(Continued from page 10)

his stand then, and I believed it thoroughly sincere.

He does not feel that way about it now, but openly professes now that he will go under any sponsorship of any council of churches, any university, believers or unbelievers, "as long as there are no strings on my message." His attitude has changed.

In Glasgow we discussed also the case of Dr. John Sutherland Bonnell of New York City. He was distressed that in America some people thought he had invited Bonnell to Scotland. He assured me that he did not invite Bonnell to Scotland and that Bonnell did not come with him. He said that Presbyterian brethren in Scotland had invited Bonnell on their own initiative.

Dr. Graham told me that although Dr. Bonnell had been present in the services, he had never introduced Dr. Bonnell from the platform nor called on him to pray. However, he said, "One night after I had left the meeting and gone to the inquiry room, I think that Cliff asked Dr. Bonnell to close in prayer."

Now the situation is different. Dr. Bonnell is on his committee sponsoring the campaign in New York City. In fact, Dr. Bonnell is one of the leading spirits in the promotion and organization of the campaign.

Dr. Paul Rees, paid helper of Dr. Graham, in his article in the *Christian Life* magazine for April, 1957, "What About the Criticism" of the Billy Graham New York Crusade, mentions Bonnell and says, "For instance, I have heard that the New York Crusade has a minister on its Executive Committee who once authored an article in which his own denomination was revealed as holding unevangelical views on points like the Virgin Birth of Christ.

"It is implied that this minister is so far from evangelical convictions that he should be disqualified from the Committee. In fairness the question should be asked: Is this the *only* conclusion required? Long ago Graham discussed with this brother the very article that gave offense. The non-evangelical views described in it were reported, he said, *not as his own views*, but as those of many of his communion. Most of us would freely admit there is a vital difference."

However, in this matter, Dr. Rees misses the issue, and his point is not well taken, in my humble judgment.

In the first place, if Dr. Bonnell had been giving the official Presbyterian view, he would, of necessity, have said that the Westminster Catechism declares for the virgin birth of Christ. Instead, Dr. Bonnell went to great pains to say that one need not believe the virgin birth to be in the Presbyterian ministry.

Now, does Dr. Bonnell himself believe in the virgin birth? Dr. Graham knows that on this very issue, when he was invited by fundamentalist leaders to come to New York a few years ago, he, Dr. Graham, invited Dr. Bonnell to sign a statement of faith affirming the virgin birth, and Dr. Bonnell refused.

Now if Dr. Bonnell believes in the virgin birth, it would be a simple matter for him to simply make a public statement to the press that he believes in the virgin birth. But Dr. Bonnell will not do it. He does not claim to believe in the virgin birth. And he does not want to offend his modernistic friends in New York City.

But now Dr. Graham does not say what Dr. Rees says. Instead, Dr. Graham openly avows, in *Christianity Today* for April 1, "First, as to its sponsorship, I would like to make myself quite clear. I intend to go anywhere, sponsored by anybody, to preach the Gospel of Christ, if there are no strings attached to my message. I am sponsored by civic clubs, universities, ministerial associations and councils of churches all over the world. I intend to continue."

So there has been a definite shift in Dr. Billy Graham's position, possibly in his convictions and certainly in his attitude about

association with modernists and sponsorship by modernists.

There is another indication of Dr. Graham's drift with this crowd away from strict fundamentalism.

Once, two or three years ago, Dr. Graham, in a very specific answer to my inquiry, said that certain people who worked in one of his meetings were really good Christian people, but he said, "They differ with us on the theory of verbal inspiration of the Bible." He insisted that they believed all the great fundamentals of the faith, and even believed in inspiration, but not necessarily in the verbal inspiration of the Bible.

But now he talks differently.

Last year Dr. Tom Malone, pastor of Emmanuel Baptist Church, Pontiac, Michigan, wrote an article which we published in THE SWORD OF THE LORD about Dr. Billy Graham. It was a kindly article, but it expressed distress that Dr. Graham was taking some meetings with some modernists helping to sponsor the meeting.

Dr. Graham wrote Dr. Tom Malone and Dr. Malone showed me the letter and I have a copy of it.

Dr. Graham said about these modernists, "They differ with us on the inspiration of the Bible and on the theories of the atonement."

Now note very carefully. The Bible has only one "theory of the atonement." That is, the Bible teaches the substitutionary death of Christ, paying for man's sins.

Some systematic theology textbooks name other so-called theories of the atonement. One is the "example theory," that is, that Jesus, in dying for His convictions, set us a good example. But that, of course, is not Bible Christianity.

Another so-called theory of the atonement is the "martyr theory," that Jesus was simply put to death for convictions and died as other good men have died for their convictions. But that, of course, has nothing to do with the plain Bible teaching about why Jesus died.

The Bible teaches that He died as our substitute, paying for the sins of men. Anybody who differs with that one clear teaching of the Bible on the substitutionary atonement is not a Christian, either in regeneration or in doctrine. For II John 9 says that one who abides not in the doctrine of Christ "hath not God." To be wrong on the person and atoning work of Christ means that one is not a Christian.

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So there has been a definite shift in Dr. Billy Graham's position, possibly in his convictions and certainly in his attitude about

Texas, commanding the Southern Baptist Co-operative Program "100%." And he referred to those of us who had been criticizing the Southern Baptist Seminary at Louisville for having Dr. Nels F. S. Ferre, Dr. Emil Brunner, and Dr. Robert McCracken of Fosdick's Riverside Church in New York, as official speakers, and for having Nels Ferre's books as required reading, and for sending professors to train under Karl Barth in Switzerland, etc. Dr. Graham openly took sides with the Southern Baptist Program and against the Sword of the Lord on that matter.

I was distressed about it and I felt that if it were an intended drift, we should know about it, so I asked Dr. Graham if he would sign the simple statement which is on the top of the front page of every issue of THE SWORD OF THE LORD: "An independent Chris-

## Devotion

By Henry W. Frost

If I had met in Galilee  
The Man of sweet humility,  
And He had turned and looked on  
me

And called me to His side;  
What would have been my an-  
sw'ring word?  
Should I have said, "My Saviour,  
Lord,

Thou art beyond all else adored,  
Be Thou my Friend and Guide"?

If He had led me, day by day,  
In burning heat, 'neath shadows  
gray,  
By dusty path, through tortuous  
way,

And asked me to be true;  
What would have been my choos-  
ing then?

Should I have followed on, e'en  
when  
He took me, from loved home and  
men,

To scenes I never knew?

If He had gone before me till  
My days were done, and night's  
cold chill

Had fallen, with its startling thrill,  
Upon by weary soul;

If He had asked me then to lie  
In some drear place, 'neath star-  
less sky,

And there, alone, to suffer, die,  
Would He have had control?

Yea, if I'd seen this as my lot,  
Knowing my name would be forgot  
And my dead body left to rot,  
I should have followed on,

If only, in sweet charity,  
My Friend and Guide had stayed  
with me

And granted me His face to see  
Till life's hard toil had gone:

For love does what the Lover saith,  
For love transcends the fear of  
death,

For love loves on till latest breath,

And I do love my Friend;—

Then lead me on, my Master-Guide,  
Lead where Thou wilt, Thou

Crucified,  
Since Thou art mine, whater be-  
tide,

I'll follow to the end!

"Lord, thou knowest all things;  
thou knowest that I love thee."

tian weekly, standing for the ver-  
bal inspiration of the Bible, the

deity of Christ, His blood atone-  
ment, salvation by faith, New

Testament soul winning and the  
premillennial return of Christ. Op-  
poses modernism, worldliness and  
formalism." Now what Dr. Billy

Graham had passively approved  
for years, he disapproved. He

would not and, I suppose, could  
not conscientiously sign that state-  
ment of faith. I suppose that he

was particularly offended by the

words, "opposes modernism, world-  
liness and formalism." At any rate,

he could not sign the statement  
and asked to be released from the

Board, and I agreed.

Now we get back to the article  
in *Christian Life* magazine for

March, 1956. It starts with these

words:

"During Billy Graham's 1955

Scotland crusade a B. B. C. inter-  
viewer asked him to define the

fundamentalist label he'd been

plastered with.

"Billy objected. 'I don't call my-  
self a fundamentalist,' he said.

There was an aura of bigotry and

narrowness associated with the

term—which he certainly hoped

was not true of himself."

Those two brief paragraphs put

Billy Graham at the very fore-  
front of this so-called new evan-  
gelicalism which sneers at funda-  
mentalism and which now publicly  
attacks fundamentalism. The drift  
is on. It is widespread. Dr. Billy  
Graham is a part of it, and it may  
be the most important part of the  
drift away from Bible fundamen-  
talism and the tendency to yoke up  
unequally with unbelievers as the  
Bible forbids.

## IV. But Dr. Graham's Friendship Has Continually Tended to Avoid Out-and-Out Fundamentalists and Favor Compromisers

I do not believe that men need to drift. I think that Dr. Billy Graham has drifted in his alignment, in his friendships (I do not say necessarily in his doctrine), because he puts himself in the company of compromisers. He avoided the fellowship of those who stood the truest. Here I speak with real pain, as what I must say will grieve my friend Dr. Graham. But it should be said.

At once one remembers his friendship for Chuck Templeton, the man who attended Princeton Theological Seminary and sold out completely, was evangelist for the National Council of Churches, and then for Presbyterians, and now is more or less unheard of. This man who had preached the Gospel in Toronto threw away the truth, and sold Christ and the Gospel out for fellowship with unbelievers. But Dr. Graham maintained friendship with Chuck Templeton, seemed proud of it, and announced publicly, particularly when he was in the presence of modernists, his friendship for Chuck Templeton.

When Dr. Graham spoke in Union Theological Seminary, he referred to the fact that he and Chuck Templeton and Dr. John S. Bonnell had spent a day together recently.

But the choice of friends of the wrong kind like Bonnell and Templeton is not all.

In great campaigns, over the United States, where there has been a strong out-and-out testimony, a tremendous soul winner, Dr. Graham has tended to play down the good soul winner and particularly to run with denominational leaders.

In Chattanooga, the outstanding church is the Highland Park Baptist Church. Dr. Lee Roberson is pastor. This church of 13,000 members baptizes more than 1,000 new converts every year. That church baptizes, I suppose, ten times as many converts as any other church in Chattanooga, and it is continually criticized by denominational leaders who are not primarily interested in soul winning, and not impressed with the second coming of Christ and such matters, nor with preaching against worldliness and modernism. So Dr. Billy Graham on the platform would often refer, I am told, to his golf game with the First Methodist pastor, or to some fellowship with the First Baptist pastor who was a denominational leader, but little was said about the far greatest church in town with about the most tremendous soul-winning program in the world.

In New Orleans, the situation was somewhat similar. One church in New Orleans, the Mid City Baptist Church, is by far the greatest soul-winning church in the area. And that was so clearly true that one of the Billy Graham team said that one-half of the counselors for the inquiry room in the whole big city-wide campaign were members of that one tremendous soul-winning church.

But these soul winners were very strictly threatened that if they said anything at all about their church in the inquiry room they would be immediately taken out of the counseling room. And the boon companion of Dr. Graham and the one to whom he often referred from the pulpit was not the pastor of the great soul-winning church, but the cigarette-smoking pastor who had been president of the Southern Baptist Convention and had the most prestige in denominational matters and matters in city leadership. Now that other pastor is a good man, but as a spiritual impact on the city and as a witness for Christ, there would be no doubt as to which man was most influential

and helpful in soul winning. Dr.

Graham does not gravitate to the out-and-out fundamentalists, but to the denominational leaders, and to the men with prestige in the world.

Consider Dr. Billy Graham's use of Christian magazines. For example, exclusive interviews were given to the *Christian Life* magazine which was already carrying on an extensive crusade against fundamentalism, and boosting a so-called new evangelicism. Dr. Graham's favors did not go to *Moody Monthly*, that great fundamentalist magazine representing Moody Bible Institute. It did not go to *The Sunday School Times* which has been a citadel of orthodoxy and fundamentalism for many, many years. Favored material did not come to THE SWORD OF THE LORD, although Dr. Billy Graham was on our Co-operating Board. No, it went to the one magazine that was particularly sneering at fundamentalists, and insisting on more friendship with modernists and a re-examination of such matters as verbal inspiration of the Bible, the second coming of Christ, etc. Was not that suggestive? Does anyone suppose it was accidental or without some meaning?

And Dr. Billy Graham was most influential in the founding of the magazine, *Christianity Today*. His father-in-law is the executive editor. Dr. Graham told me that he gave \$10,000 to start the magazine, and that he influenced some other men to give very largely. And then the magazine, *Christianity Today*, was to represent a viewpoint which he himself had, though it is not, he said, his official organ.

Before me now is the magazine, *Christianity Today*, the issue of April 1, 1957. It has the report on the Billy Graham speech at Buffalo, in which he openly boasts that he will not make any requirement about his sponsorship and that he intends to be sponsored by anybody where he can preach the Gospel "with no strings to it." And in the same issue of the magazine, on page 9, is an extended quotation from Dr. Harry Emerson Fosdick, from the autobiography, *The Living of These Days*. On page 34 of the same magazine is a six-column review of Fosdick's book, which is elsewhere quoted. So we have Dr. Billy and Dr. Harry Emerson Fosdick in the same magazine, in the same issue. And Dr. Graham says more against the fundamentalists in his brief word than the reviewer of Harry Emerson Fosdick says against that infidel in two nearly full pages, six columns!

Without meaning to be unkind, I simply say with great grief in my heart, these things indicate that Dr. Billy Graham's friendship has been primarily for middle-of-the-roaders and those with prestige, and has not been primarily for the out-and-out fundamentalists, the Bible believers who suffer for Christ.

A similar matter is Dr. Graham's attitude toward Bob Jones University. He spent some time there and did not feel at home, at least, so later went to another school. But he had asked Dr. Bob to call him one of his boys. He had said that he got his preaching slant at Bob Jones University. And Dr. Bob Jones asked the trustees to grant a doctor's degree to Dr. Graham, and they did. But Dr. Graham, when he has publicly told of his educational background, has played up the Bible Institute in Florida, played up Wheaton College, but has usually ignored or omitted Bob Jones University. Now in the life story of Dr. Graham by Stanley High, there is a shameful reflection on Bob Jones University which is supposed to represent Graham's own viewpoint. Where else would Stanley High have gotten it?

I love Dr. Graham. I have prayed for him devotedly for years. I have spent thousands of dollars worth of space in boosting and promoting him. I have answered his enemies, his critics. I have excused his mistakes. I have urged everybody to pray for him. I find no pleasure in the fact that all along I have known he preferred the fellowship of others who did not fight sin so hard and did not take such a plain stand against modernism. But that stand now has become increasingly apparent in Dr. Billy Graham's New York

(Continued on page 12)

## Billy Repudiates Fundamentalism

(Continued from page 11)

Crusade, sponsored primarily by enemies of Christ and the Bible.

### V. Who Does Dr. Billy Graham Attack When He Says That God Has Bypassed Extreme Fundamentalists?

The hard words that Dr. Billy Graham says about extreme fundamentalists—to whom do they apply?

Some would suppose that he may refer to Dr. Carl McIntire and the American Council of Churches.

And I am sure that Dr. Graham does not approve altogether of Dr. McIntire and the American Council of Churches. But I am equally sure that his remarks about fundamentalism do not primarily refer to Dr. McIntire, for the fact is that on the fundamentals of the faith, Dr. McIntire believes exactly what all the rest of us fundamentalists believe. There may be differences in practical application of some principles, but there are no differences on the fundamentals of the faith.

In fact, Dr. Paul Rees, in his article in *Christian Life* for April, plainly says that it was the great fundamentalists of the past ages who made too long a battle line and that they were wrong, as the modernists were wrong. You see, Dr. Rees, a paid and official helper and spokesman for Dr. Graham, does not mean any particularly extreme group when he speaks of fundamentalists and fundamentalism.

The same is true about the *Christian Life* article for March, 1956 which cited Billy Graham and professed to speak for Dr. Graham. That article says, "In the 1920's fundamentalist was the label for men who, like J. Gresham Machen, Princeton Seminary scholar, rushed to defend certain great doctrines under attack. These included the inspiration of the Scriptures, the Deity of Christ, the Virgin Birth, the Atonement, the Resurrection.

"Then what started as a high-level theological discussion degenerated into a cat and dog fight."

The article then mentions the Scopes trial in 1925, which involved William Jennings Bryan and other strong fundamentalists. So you see, when *Christian Life* and Dr. Billy Graham speak of changing evangelical theology, the term fundamentalist means fundamentalist.

It means Bryan, J. Gresham Machen, Scofield, Ironside, Gaebelein, W. B. Riley, Harry Rimmer, etc. And it means Dr. Bob Jones, Dr. William Culbertson of Moody Institute, and the leaders of all the sound Bible institutes.

When Dr. Billy Graham urged the National Association of Evangelicals that they must take a middle course, avoiding "the extreme fundamentalists which God has bypassed," he did not mean that the National Association of Evangelicals was about to follow Carl McIntire. No, he meant that the National Association of Evangelicals had better beware not to be strongly fundamental or argumentative about the faith.

Who then does Dr. Billy Graham impugn when he says that God has bypassed extreme fundamentalists?

Well, Dr. Graham thus, by inference, wrongs several magazines. That includes *Moody Monthly*, with its fine leadership under Dr. William Culbertson at Moody Bible Institute. I do not believe that anyone would deny that *Moody Monthly* is a fundamentalist magazine. When I published in THE SWORD OF THE LORD a very strong answer by Dr. Richard Clearwaters to the *Christian Life* articles on the new evangelicalism, I had Dr. Culbertson go carefully over the manuscript and he and I discussed it together and he made some constructive suggestions that we followed. I know that *Moody Monthly* is a fundamentalist magazine, that it counts itself so, and that its readers rank it so. So Dr. Billy Graham without saying so, is warning people against *Moody Monthly*.

And so with *The Sunday School Times*. Does anybody suppose that

the beloved Dr. Philip Howard, editor of that great magazine, would go back on Dr. Trumbull and his stand for the fundamentals of the faith? Would *The Sunday School Times* deny its steadfast devotion to the cause of fundamental Christianity through the years? I am sure that it would not. Its readers do not think so. No, Dr. Graham, by implication, attacks *The Sunday School Times* when he attacks extreme fundamentalists.

What schools does Dr. Graham attack when he attacks extreme fundamentalism? Well, he attacks Moody Bible Institute. The school that D. L. Moody founded stands for the same Gospel D. L. Moody preached. The school whose curriculum was formed by Dr. R. A. Torrey and which really was created by the labors and brain of that consecrated man, the assistant of D. L. Moody, would not go back on the fundamental position of Torrey and of Dr. James M. Gray.

And what about the Bible Institute of Los Angeles? It is widely known as a fundamentalist center.

Dr. Talbot, long time president and now chancellor, and distinguished Dr. Sutherland, would doubtless be strong in affirming the "out-and-out fundamentalist position.

They intend to turn out fundamentalists, not middle-of-the-roaders. Dr. Graham intimates that God has bypassed such schools. But I do not believe it.

Grace Theological Seminary, with distinguished Dr. McClain, president and founder, is a fundamentalist school.

It would openly profess to be that. The school was born in the fundamentalist-modernist controversy, and the Grace Brethren denomination came out from the modernistic Brethren denomination on these principles.

Bob Jones University claims to "stand for the old-time religion without apology." There in every chapel service the strong statement of faith is quoted from memory by faculty and student body.

It is a fundamentalist school. If being strong for the verbal inspiration of the Bible, the blood atonement, and every fundamental of the Christian faith, and being willing to say so and, if need be, fight and suffer for it, is being "an extreme fundamentalist," then that means Bob Jones University just as it means nearly all the Bible institutes and many other good Christian schools in America. All of them are wronged and all of them are slandered by the attack of Dr. Billy Graham.

What about the radio broadcasters? Dr. Charles E. Fuller is widely known as a fundamentalist leader.

I think that he never has planned to go and is never sought to go anywhere under the sponsorship of modernists.

His preaching is fundamentalist preaching. His influence is for a strong stand in defense of the faith. And so Dr. M. R. DeHaan and his nation-wide broadcast.

And so with Dr. Theodore Epp. Dr. Epp has defended Billy Graham, but no more lovingly and no longer and louder than I have. But Dr. Epp would claim to be a fundamentalist.

He openly, boldly preaches against modernism. He does the kind of preaching against modernism which Dr. Graham never does in his campaigns.

And I believe Dr. Epp is wronged and slandered and misrepresented when fundamentalists are called extremists and when it is stated that God has bypassed them.

And so with the Lutheran Hour broadcast, particularly the late Dr. Maier, and with HCJB, the missionary broadcast from Ecuador, and many others.

And what about the denominations? Strangely enough, it will appear to many, but many of the great denominations are recent come-outs, and are born as fundamentalists, actively fighting modernists. That is true about the General Association of Regular Baptist churches. They came out of the American Baptist Convention.

It is true about Conserva-

tive Baptists. They came, even more recently, out of the American Baptist Convention and over the inclusive policy of co-operation with modernists and support of modernism. They made their stand on the very issue where Dr. Graham now opposes them. Dr. Graham favors the co-operation with and sponsorship by modernists. That is what Conservative Baptists opposed and why they became a separate denominational group.

What about the Fundamentalist Baptist World Fellowship and the Bible Baptist Fellowship of Fundamentalist churches? The name they have chosen and proudly wear would mark them as out-and-out fundamentalists. Has God bypassed them? Is that true about the great Temple Baptist Church in Detroit with 13,000 members, baptizing some 1,400 converts last year? Is it true about the Akron Baptist Temple with some 5,000 in Sunday School and one of the largest and most successful soul-winning churches in the world? And so with many others of these fundamental Baptist churches.

The Independent Fundamental Churches of America, are out-and-out fundamentalists, and say so, of course.

The Free Will Baptist denomination would call itself fundamentalist because it actively takes a stand for the fundamentals of the faith. So do Nazarenes and the Free Methodists and the Holiness groups, generally.

The Bible Presbyterian church and the Orthodox Presbyterian church would take the same stand. So would the Grace Brethren denomination, the Christian and Missionary Alliance, the Assemblies of God, and other Pentecostal and Foursquare groups.

These groups I have mentioned, who are the most prosperous spiritually, the most definitely separated and consecrated in life, and the most successful soul winners per capita, and the most liberal givers—to say that God has "bypassed" these because of their fundamentalism is an unwarranted slander.

What about the great men of the past? W. B. Riley who loved Dr. Graham and urged him to follow him? Dr. Riley would not die in the Northern Baptist Convention, but sent a mimeographed statement to be published in THE

SWORD OF THE LORD and many other Christian papers, renouncing that group. He was a come-outer. He was a bold fighter for the faith. He was the extreme of all extreme fundamentalists. And so was Dr. H. A. Ironside, beloved man now in Heaven. And so were C. I. Scofield, and Gaebelein, and Charles Trumbull, and Dr. Blanchard of Wheaton College.

What about all the great evangelists? D. L. Moody, who publicly said again and again, "If I knew I had one drop of unbelieving blood in my veins, I would take a penknife and let it out now." How quickly D. L. Moody dropped one of his fellow workers when he began to have modernistic notions!

And Billy Sunday. How, with the fire of God, he would turn to great groups of preachers and say, "And some of you men will go to Hell because you did not believe in the blood of Jesus Christ." And so with R. A. Torrey, one of the greatest defenders of the faith.

Gipsy Smith was one of the mildest of all the evangelists, yet I heard him in a city-wide campaign in Dallas, Texas, say before a tremendous multitude, "Does some preacher here say, 'I do not believe in the virgin birth of Christ?' Hypocrite! Get out of the pulpit!" And so with the beloved Dr. Bob Jones and with Merv Rosell and Jack Shuler and Hyman Appelman. I know the evangelists well. I know they are slandered and smeared by an attack on extreme fundamentalists. Practically every evangelist I know would openly profess to be an out-and-out fundamentalist and extreme fundamentalist, as far as all the great doctrines of the Bible and their defense and his opposition to modernism is concerned.

It may be that some reader will want to write me and rebuke me for standing up for Christ and the Bible. Well, when you write, be sure to tell me if you wrote first to Dr. Billy Graham, reproving him for his attack on fundamentalism. The simple truth is that God has not bypassed fundamentalism. Dr. Billy Graham has bypassed us, but God has not. Practically all the great soul winners have been out-and-out fundamentalists, and were not ashamed of the fact that they defended the faith, the Bible, the blood of Christ.

And when you pray for the New York campaign, are you going to bid Godspeed to Dr. Henry Van Dusen, president of Union Theological Seminary, to Dr. John MacKay, president of Princeton, to Dr. John S. Bonnell, and to other modernists who really control the Billy Graham campaign? Are you going to pray for the Episcopal rector who the modernists put in charge of the inquiry room and counseling? Are you going to ask God to go back on His plainly written Word forbidding Christians to yoke up with unbelievers? Are you going to tell God that you think it is all right to do wrong just so your motives are good?

These words are written after much prayer and in deepest concern on my nineteenth day flat on my back in bed from a fractured skull and brain concussion. And, thank God, I am not embarrassed or ashamed of the reproach of Christ. I am willing to go outside the gate with Jesus bearing His reproach. I am willing to be counted with the great defenders of the faith—Gresham Machen, W. B. Riley, Warfield, B. H. Carroll, Scofield, Ironside, and Bob Jones, and that great group who still believe all the Bible and are willing to die for Jesus Christ. I hope readers will earnestly pray for me that God will give strength and wisdom and a loving heart and the clear leading of the Spirit as I defend fundamentalists who are attacked and stand up for the fundamentals of the faith which are played down by some people.

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